

The Living Church

VOL. XXXI.

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The Living Church

VOL. XXXI. MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 29, 1904. No 26.

Editorials and Comments

The Living Church

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AD CLERUM.

"Esto quietus in te, secretum dilige, solitudinem quaere moeroris amicam; et placido suo illapsu Spiritus Sanctus descendens ad te, te elevabit ad se atque dignanter habitat in te. Prophetiam super hoc attende sententiam; sedebit, inquit, solitarius et tacebit, quia se elevabit supra se, et hoc unde, nisi per orationis exercitium? Optime sibi convenienter remotio quieta, et orationis instantia: nam sicut publicum corporalis actio, ita solitudinis secretum exigit contemplatio. Cum contra adversarios pugnaret Moyses, ascendit in montem; cum divino fruebatur eloquio, montis residebat in vertice, nec coelestium sacramentorum rudimenta percepit, nisi post solitudinis ingressum. Disce igitur solus orare, disce ostio clauso cubiculi Patrem deprecari coelestem."—*S. Laur. Just., ser. in Fea. Pent.*

AS the year grows old, and its remaining Sundays few, the Church entreats God more fervently, and urges her children to prepare themselves for the Advent,—“the day of Jesus Christ”—by deeper love for Him.

Next Sunday we have the whole course of love set forth, from its *source* in God to its *end* in Him.

“For life, with all it yields of joy and woe,
And hope and fear—believe the aged friend,—
Is just our chance o’ the prize of learning love,
How love might be, hath been indeed, and is.”

In the Gospel our love for God is seen to be a response to His. “The lord of that servant was moved with compassion, and loosed him and forgave him the debt.” And so a new debt arises. God’s forgiveness binds us to love Him more, and others for His sake. If not, then we shall be held to “pay *all* that was due.” God makes our brethren His representatives in collecting the debt we owe Him. If we do not love and forgive them, we do not love Him.

God gives us love. He must develop and perfect that love. So the Epistle, “He which hath begun a good work in you will perform it until the day of Jesus Christ.” The Apostle prays that our “love may abound yet more and more” till “we are filled with the fruits of righteousness . . . unto the glory and praise of God.”

In the Collect we pray, each for all and all for each, that we may be “free from all adversities” of unforgiveness and sin, and “devoutly given to serve” God “to the glory of” His “Name.”

Are we growing in love?

†

THIRTY YEARS! That is the price at which Christ valued home! And over all the earth, through all time, over all the poor of London to-night He, the true and perfect Man, who grew in favor as He grew in years, pleads for all men and all women, who are made in His image and redeemed by His blood, that they should have what He declared to be so essential, what He cherished so fondly—a background of quiet peace, in which growth of body, mind, and spirit can put forth its own powers, “first the blade, and then the ear, and then the full corn in the ear”; a background of honor, of affection, of personal tenderness, such as can be found nowhere else in all the wide world but in the home. God enable us, one and all, to do our best to give to the poor, that Christ loved, the boon which He so much prized.—*Canon Scott-Holland.*

COMING once again to All Saints' day, at the close of the days of General Convention, one reflects how changed is the condition both of the Church and of the Church's children on the two sides of the veil.

Here the Church is militant. The tares grow with the wheat, both in the same enclosure. The bad is mixed with the good; the unworthy with the worthy; the lower ideals with those that are higher. The Church is never at rest or in peace. "Always quarrelling about something," is the sneer of the world. "See how those Christians love one another," was the expression of sarcasm before even the days of the martyrs were past.

It seems so unworthy of the Church, which is the Body of Christ. Men in the world seek peace, and they look for it in the Church; but they do not always find it. So are even good men repelled, and they say they will seek their own individual communion with God, and be free from the quarrellings of Christian people. So have large groups of devout men—the Methodists, and the sects of the nineteenth century—gone out from the Church. They found things in the Church that were unworthy of her. They found low ideals in high places; low planes of living; worldly Bishops and priests; absence of spirituality; a cringing before the money power; and, worse than all, a general, apathetic satisfaction with it all. And they craved respite from it.

The man who is content with the *status quo* in the Church is always a man of low ideals. Touch him with the fire of the Holy Spirit, and he becomes impatient with all that he sees about him. He can tolerate much difference of honest opinion in the Church's workers and in those who live on a high plane, but he cannot tolerate the easy-going tolerance that is but the spirit of apathy.

The Church needs a Savonarola, a Francis Xavier, a Keble, a Carter, in every land and in every age—even now. Strange how she always despises them when they arise!

But though the Church on earth be one, holy, Catholic, and Apostolic, the preponderating note which seems to surpass them all is her militancy. She has her saints; but she has many times more, her sinners. One, she is divided; holy, she is full of uncleanness and sin; Catholic, she is overrun with doubt, heresy, and imperfect belief; Apostolic, she finds apathy in place of zeal, torpor in place of enthusiasm, selfishness in place of missionary power.

All Saints' day gives us the key to the mystery. The Church Militant is working onward and upward to the Church that knows rest, peace, and holiness. Brightness succeeds gloom; love succeeds passion; triumph succeeds battle. The things of to-day fade away. They pass into the forgotten vista of dreams. All that is good, all that is lovely, all that is pure and noble and real, survives. The high ideal towers upward until it touches the Church at peace; and there it builds its nest. The low ideal sinks to the earth because it is of the earth.

Wherever we have builded the things that survive, though the foundation stand on the earth, the structure is reared in the skies.

All Saints' day breathes upon us the spirit of peace. The unrest of the Church Militant never disturbs the serenity of the structure itself. They are not two Churches, but one. The things that are worldly blow through the Church, but though they seem to prevail, they cannot rise above its surface. The one Church is so high that it scales the citadel of heaven.

Look upward, you who would find peace.

WE SHALL make no attempt to comment on the Convention as a whole until next week, when we shall be in fuller possession of the facts concerning the work of the final days, and when we shall have had the opportunity to weigh what has been done and to listen to the reports of those who had part in the proceedings or were eye witnesses to them. We may, however, say that we have been surprised at the large amount of excellent work that was accomplished last week. To get the voluminous report of the Joint Commission on Revision of the Canons finally out of the way was beyond our expectations, yet it has been accomplished. We feel only gratification at the ratification of the amendment to the Constitution that has so long been popularly associated with the name of Dr. Huntington, and should have been glad if the ratification might have been unanimous. While we cannot say that we view it as of the importance which is attached to it by its distinguished

author, yet in its present form it strikes us as not only devoid of the objections that have been raised against its predecessors, but also as positively useful. The new Missionary Canon is a decided improvement upon that now in effect, though we have no hope of any considerable improvement in missionary conditions until administration of missionary work is blended with a Provincial System. That Courts of Review have been constituted is, perhaps, the greatest blessing of the session. We defer any comment upon legislation on the most important subject of all—that of Marriage and Divorce. The radical disagreement between the two Houses which exists at the moment of this writing is most unfortunate. No doubt the telegraphic reports of the sessions of the last two days, which our news columns will give, will show how that deadlock may be lifted, as we sincerely hope it may be.

On the whole, the Bishops and the deputies are decidedly to be congratulated upon the outcome of the General Convention of 1904.

FOUR new Missionary Bishops will go into the field—three without and one within the borders of our own country—as a part of the work of the present General Convention. It is a pleasure to be able to commend them all. Mr. Knight, who goes to Cuba, has been thoroughly tried in parochial work and in Churchly vigor, and has not been found wanting. Dr. Aves will make a splendid representative of this American Catholic Church in Mexico, where a representative on any other line would but add one to our long chapter of mistakes in dealing with the Mexican reform movement; but apart from that movement, the presence of a Bishop in Mexico for the spiritual care of the thousands of Americans who are pouring over the border is greatly needed, and Dr. Aves will be able to organize them and to be a spiritual father to them. Mr. Roots, who left the Hankow mission as a priest and will return to it as its Bishop, has been Bishop Ingle's chief dependence during his short episcopate, and is undoubtedly the logical and the rightful successor to the latter.

Mr. Spalding alone goes to a domestic bishopric. We should be inclined to write him down as a broad-minded rather than a Broad Churchman, which latter partisan designation was raised questioning against him in the House of Deputies; for "Broad Churchman" may mean any one of several different things. We have no hesitation in commending his election. We have excellent reasons for believing him thoroughly sound on the essentials of the Catholic Faith, and as such, proper for advancement to the episcopate. THE LIVING CHURCH is able and willing to trust him as Bishop. Mr. Spalding is, moreover, a noble worker among the poor, such as one does not always find the rector of a wealthy parish to be; a splendid success in parish work, a student of social economics who is able to translate theory into practice, and who has won the confidence alike of employers and of laboring men in Erie, and is able to minister acceptably to men of both classes. He is an adept in athletics, and from his long residence in Denver is thoroughly familiar with Western conditions and with Western people.

We believe that the Church has made no mistake in any one of these elections.

SOME are inquiring whether the failure of the Bishops who took part in the consecration of Bishop Osborne in Boston to assume cope and mitre, was somehow a triumph for men who were very much excited over the use of those vestments at the consecration of Bishop Weller in Fond du Lac in 1900. It will be remembered that the latter function gave an opportunity for certain Churchmen to obtrude their own narrowness upon the Church, and to show what greater importance they attached to matters of vestments than they did to matters of faith. It was a curious study in psychology, and one not wholly to the credit of the self-constituted subjects.

If Catholic Churchmen were similarly insistent upon the use of such vestments as they deem most fitting to specific functions, they would, of course, show themselves quite as narrow as were the critics of Fond du Lac in 1900; and we, for our part, should have been as much ashamed of them as we were of those Churchmen who advertised their narrowness four years ago. Happily, they are not.

The difference between the two functions was this. The unbroken custom of many years' standing at the Fond du Lac Cathedral was the use of the cope at ecclesiastical functions. The Bishops who gathered to assist in the consecration in that

Cathedral of a Bishop Coadjutor for that Diocese, conformed to the customary use which they found. They would have proven themselves very narrow minded indeed if they had not done so.

But in Boston, the customary use at *episcopal* functions—differing thereby from the use of the Church of St. John the Evangelist in *parochial* festivals—is for the assumption by the Bishop of what is commonly known as the magpie. The same reasons, therefore, which made the cope and mitre the appropriate vestments at Fond du Lac, would have made these historic vestments an intrusion and an anomaly at the Boston consecration. Four of the same Bishops took part in both functions. To be vested in the cope and mitre in Fond du Lac and in the magpie in Boston was in no sense a contradiction. It showed that these Bishops are possessed of sufficient breadth of mind to view variations in vestments as wholly subordinate matters, not fit to be made the occasion of insistence or of dispute.

Are men who call themselves Broad possessed of equal breadth? Could they go into churches in which the cope and mitre are customarily assumed, and conform to local usage without hesitation? Do matters of vestments assume, to them, that subordinate place with relation to the weightier matters of Faith and of Church Work which the leading Catholic Bishops have shown that they give them? Once more, proven by this comparison of Fond du Lac with Boston, who are the *real* Broad Churchmen in this American Church: The men who are tied absolutely to the use—not only by themselves but by everybody else—of certain modern vestments, not legalized by a single line of American rubrical or canon law, or those who can assume the customary ancient or the customary modern vestments interchangeably, according as local usage and good manners may suggest?

AFTER all, however, intellectual breadth has grown and is growing constantly in the Church. It is not confined to one school of Churchmen. It is not yet sufficiently general among the masses to enable such broad movements as that to give an adequate name to the Church to be immediately successful, and narrowness not infrequently triumphs in the vote on specific questions; but we are all growing.

"L. H. M.," who has furnished the interesting observations of a "Lay Deputy" which have appeared in these columns during the present session of General Convention, notes the almost unanimous repeal of the obnoxious but obsolete canon relating to the "introduction of ceremonies or practices not ordained or authorized in the Book of Common Prayer," by relating the following incident:

"A murmur of dissent came from several deputies, when Dr. Huntington arose, and said the provision ought to go out, as the Prayer Book was governed by its rubrics, and it was also not needed. The vote was taken, and but one dissenting voice was heard. A deputy said in Dr. Huntington's hearing, 'What would De Koven say to this vote?' Dr. Huntington answered, 'He wouldn't have expected the move from me.'"

No; Dr. De Koven would have been justified in expressing surprise, mingled though it would have been with thankfulness that this larger view of ecclesiastical matters was possible to the eminent presbyter who so ably represents the Diocese of New York. In the Convention of 1874 which adopted this canon, the repeal of which Dr. Huntington now wisely recommended, the latter, then a deputy from Massachusetts, was one of those who voted in favor of the enactment of the canon, the entire delegation from Massachusetts voting in the affirmative. So indeed did most of the Dioceses and most of the deputies. The only Dioceses that cast a vote in the negative in the clerical order were those of Albany and Indiana, and in the lay order Albany alone had the courage and the wisdom to cast a negative vote. Those were the days when Albany was at the front of the Catholic Movement. The clerical vote of Arkansas was divided, as were the lay votes of Massachusetts and New Jersey.

It is easy now to see that it was the statesmen of the day who voted against this obnoxious canon in 1874, but who were so far in advance of their day that they were but a small minority when the vote was recorded. The little group who braved public opinion by voting against the enactment of this legislation were the noble Dr. Ayrault from the Diocese of Central New York; Canon Knowles from Illinois; Dr. De Koven from Wisconsin, who was unable to carry his own Diocese, the latter voting in favor of the canon just repealed; the entire delegation from Albany, Drs. Tucker, Beers, and Hobart Brown, the latter

of whom was afterward Bishop of Fond du Lac; the Rev. Mr. Dunham of Indiana; and the Rev. Mr. Bruce of Arkansas. These seven clerical deputies were the entire number in that order who cast their vote against the enactment of the canon; while in the lay order, negative votes were cast only by Mr. Farnsworth of Rhode Island; Messrs. Meads and Forsyth of Albany; Mr. Shattuck of Massachusetts; and Mr. Garthwaite of New Jersey.

All the other deputies voted for this obnoxious and exceedingly narrow canon. Dr. Huntington had the company, in the affirmative vote, of Dr. John Fulton, then of Alabama; Dr. Charles Breck and Dr. Wm. Paret, both sitting for Central Pennsylvania, the latter now Bishop of Maryland; Drs. Hall, Schenck, Diller, and Haskins, of Long Island; Dr. Dudley, then deputy from Maryland and Bishop-elect of Kentucky, and Dr. Leeds, his colleague from the former Diocese; the entire Massachusetts delegation, Dr. Burgess, afterward Bishop of Quincy, the elder Dr. Vinton, and Dr. Lambert, with Dr. Huntington; the present Bishops of Western Michigan and Nebraska, then deputies from Michigan; Drs. McMasters, Kedney, and Knickerbacker, from Minnesota; Dr. Rudder and the present Bishop of Michigan from Pennsylvania; Dr. Scarborough, now Bishop of New Jersey, and Dr. Henry W. Spalding, from Pittsburgh; Dr. Bliss and the present Bishop of West Missouri from Vermont; Drs. Shelton, Foote, and Rankine from Western New York; Dr. Adams from Wisconsin; and many others.

What a noble array of names—all on the wrong side!

What a tremendous lesson against panic legislation!

What an unthinkable revolution has the thought of the Church been subject to, when the action of men like those named, with many others, is now repealed and reversed with only one dissentient vote!

What a vindication for the Athanasiuses of all ages!

In 1874 the obnoxious canon enacted; in 1904 repealed. In 1874 Seymour rejected; in 1904 Osborne consecrated to be his Coadjutor. In 1874 De Koven spurned; in 1904 the principles of De Koven triumphant.

This is the story of the growth of Catholicity in the American Church, in the past thirty years.

IT is difficult to frame the language of statutes at any time, and particularly when it must be done piecemeal by repeated amendments, emanating from many different sources; but in spite of this difficulty we wonder that none of the grave and right reverend members of the House of Bishops should have observed that by a strict construction of section 3 of the excellent Marriage and Divorce canon which they passed on Monday of last week (see page 886 of this issue), the "ministers of this Church" would be authorized to marry persons who were already in possession of a husband or a wife as the case might be, provided only that there had been no divorce to separate them! In other words, according to this section, A, married to B, might afterward be married to C during the lifetime of B, unless A and B had been divorced from each other.

But the well meant and generally well expressed canon fell by the wayside in the House of Deputies, and thus the curious anomaly has not been placed upon our ecclesiastical statute book.

ACORRESPONDENT in New York inquires why the Rev. H. P. Nichols should have been accorded the seat in the New York delegation in General Convention, made vacant by the resignation of the Rev. Dr. Dix, when Mr. Nichols stood only third on the list of supplementary deputies chosen by the Diocese of New York, the Rev. Philip A. H. Brown and the Rev. C. B. Smith, D.D., each having received a greater number of votes than were given Mr. Nichols (Journal Dioc. N. Y. 1903, pp. 116, 117).

In reply, we would say that the Bishop is not, by the New York canons, obliged to certify the provisional deputy who receives the highest number of votes, but may select any one of the four. That Mr. Brown, the President of the Catholic Club of New York, who stood at the head of the list of provisional deputies, might have had Dr. Dix's seat, would, no doubt, have been the desire of the majority of the Diocese, as shown by the vote which elected him; but the Bishop had the technical right to set him aside and to choose, as he did, that one of the provisional deputies who was the third choice of the Diocese, thereby changing altogether the theological complexion of the New York delegation from that which would have obtained had the convention had its choice.

ANSWERS TO CORRESPONDENTS.

APOSTOLIC CATHOLIC.—(1) Which is "the right side of the table" (rubric immediately before the beginning of the Holy Communion) has been variously interpreted. The fullest discussion of the matter is contained in a scholarly paper by the late Rev. Frederick Gibson, D.D., in the *Church Review* of January 1885, in which he shows cogent reasons for holding that the epistle side, or right side of the priest when facing the same way as the congregation face, is the side intended by the rubrical expression. He holds that the contrary interpretation, which would make the gospel side the "right side," is purely Roman and grew out of the Roman theory that the right hand of the crucifix over the altar, which latter is arranged to face the congregation, is the right side of the altar.

(2) The same authority shows beyond doubt that "the right side of the altar of incense" (St. Luke i. 11) was the south side, the altar being in the east.

(3) Bowing at the sacred name of Jesus is enjoined in Canon 18 of the Church of England in the following language: "And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

(4) There is no reference to altar lights in the post-Reformation English canons, but in the Injunctions of 1547 there is this order: "They shall suffer from henceforth but only Two Lights upon the high altar before the Sacrament, for the signification that Christ is the very true Light of the world." And in the Latin Prayer Book of 1560 is the provision: "The chancels shall remain as they have done in times past."

(5) There is no post-Reformation canon relating to bowing toward the altar. This would come within the scope of such personal gestures as are embraced in the provision contained in the Prayer Book of 1549: "As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."

CATHOLIC.—The incident recorded in II. Kings iv. 29-32 is called by Dr. Joseph Parker "a remarkable thing in Bible history, nothing less than that a miracle should miscarry." In the exegesis of the passage, most commentators hold that Gehazi was not a fit instrument to enact a miracle, his true character being discovered later. No doubt it is enough for us to know that in some way the conditions were lacking in some one of the human characters involved, which would lead to the successful accomplishment of the desired miracle.

F. H. R.—The Prayer Book in Latin is published by Longmans and may be obtained of The Young Churchman Co., Milwaukee, at \$1.65. We do not know of any book entitled "Mass and Hymns."

C. E. J.—The (technical) Eastward position might better be observed by choristers at proper times, even in instances where choir seats are so arranged that they do not thereby face the altar.

F. W. S.—The rosary is unusual among Anglicans, and we should not wish its use generally introduced among us; though not necessarily harmful.

A SONG OF THE SEA.

I will sing you a song, O happy heart,
Sing you a song of the Sea;
Sing you its song of the joy of Life
As it dashes the surf in glee,
The joy that the Giver of all good things
Giveth to you and me.

I will sing you a song, O struggling heart,
Sing you a song of the Sea;
Sing you a song of the storm-tossed main
When the winter winds rage free;
Sing you its song of unconquered power
In God-given mastery.

I will sing you a song, O patient soul,
Sing you a song of the Sea;
Sing you its song of self-sacrifice,
In sweet, low, minor key;
The song of a boundless, mighty strength
That is spent for humanity.

I will sing you a song, O weary soul,
Sing you a song of the Sea;
Sing you its song of Peace and Rest
As the daylight hours flee;
Its last, best song to the setting sun,
With its promise to me and thee
Of a larger hope and rest at last
Where there shall be no more Sea.

KATHRYN C. WHEELER.

CHRIST'S is the kingdom of *Light*. It can come in all its saving power only to him who has the open and welcoming mind. "Light," says Confucius, "cannot shine into an inverted pitcher." Christ's pathetic lament is, "that light is come into the world, and men loved darkness rather than light." He does not say that men believed in darkness, but only that they *loved* it. They hate the light as the thief hates daylight—for the discoveries it makes. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."—*Selected*.

SCENES AT THE LIVERPOOL CHURCH CONGRESS

Protestant Interruptions and Great Disorder

MEETING IN BEHALF OF THE S. P. G. EFFECTUALLY
BROKEN UP BY RIOTERS

Benedictine Abbot Will Visit America

The Living Church News Bureau,
London, October 11, 1904.

THE 44th annual Church Congress was opened in Liverpool on Tuesday, the 4th inst., its proceedings lasting four days. It was the second time the Congress had met on the banks of the Mersey, the first Liverpool Church Congress being that of 1869. The initial function was the Civic reception of the Congress at the Town Hall, where among others present, in addition to the Lord Mayor and his lady, were the Bishop of Liverpool (the President of the 44th Congress) and twenty-one other Right Rev. Prelates, and Archdeacon Emery (the "Father of the Congress"). Afterwards the Bishops, who were now joined by the Northern Primate, clergy, Pro-Cathedral choir, and members of the municipal corporation went in procession to St. Peter's Pro-Cathedral, where the principal opening service (such as it was) was held. In the procession, which was headed by mounted police, and witnessed by a somewhat dense crowd all along the quarter of a mile line of route, the most conspicuous and effective features were the Archbishop of York's primate cross, the Bishop of Liverpool's pastoral staff, and the handsome Congress banner. As usual on such occasions, since the rise of Kensitism, there took place a considerable exhibition of Protestant rowdiness—consisting of booing and hooting at the Archbishop's cross, and of cries of "Down with Popery," "No Popery in the streets of Liverpool," and so forth.

The preacher at the Pro-Cathedral was the Bishop of Durham. Opening services were also held at three other churches in the city, the preachers being the Bishops of Exeter, Ossory, and Glasgow respectively.

The opening meeting of the Congress was held in the afternoon at St. George's Hall, the *Great Hall* (only available for the Congress at that meeting) being filled to overflowing. In his inaugural address, the Bishop of Liverpool (Dr. Chavasse) spoke of the Congress programme as having been drawn up with the threefold aim of "distinctiveness, timeliness, and comprehension." Referring to the new Liverpool Cathedral, he stated that the contributions to the Building fund amounted at present to upwards of £254,000, and that it is hoped the choir will be ready for Divine worship in the year 1911. He also made the welcome announcement that some devoted and generous Church persons are about to offer the munificent sum of £25,000 for the erection of a Lady Chapel, which, it is hoped, will be ready for use in four years. In the course of his remarks about the position of the Catholic Church in England, commonly called the Church of England, his lordship most truly, as well as eloquently, said:

"The State did not make her. No Parliament or political party can claim her as their creation. She is older than the State, and stood at its cradle. The Great Charter which guarded the liberties of the nation guaranteed her freedom. At the Reformation she did not start into being, nor part company with the past. The pastorate of the people is committed to her. If only she be true to herself, nothing can withstand her influence." As touching her work, she is set "to bless the nation, Christendom, and the world"; she lives "to witness for God and the Unseen."

At the conclusion of his address, which was heartily applauded throughout, the President proposed that a message should be sent to the Bishops of the Church in the United States assembled in General Convention at Boston. The proposal was accepted (reports the *Standard*) with acclamation. The message, in the form of a brotherly greeting from the Congress to the Convention, concluded with Psalm cxxii. 6-9.

The first paper on "The Cathedral and its Staff," under heading of "How and Why our Old Cathedrals were Built," was contributed by Mr. Bodley, joint architect of Liverpool Cathedral, and the chief living English architect of the Gothic school. Perhaps the best thing in it was his appeal to Liverpool Church people to make the new Cathedral at Liverpool "all-glorious within." The Bishop of St. Alban's, whose branch of the subject was "The Cathedral and the Diocese," was especially insistent on what the old Canonists held to be of the very essence of Cathedral Chapters, viz., that they be the 'senate of the Diocese,' the Bishop's body of most tried advisers. The Dean of Ely, in dealing with "Functions of the Chapters,"

referred to the financial basis, and calculated that for the proper working of a Cathedral system in a Diocese like Liverpool an annual income of something like £12,000 would be required. On the subject of the union of the offices of Bishop and Dean, which had, he understood, been suggested for Liverpool, he desired to record in the most emphatic terms his opinion that such union would be—except as a mere temporary expedient, as at Truro—"absolutely fatal to the effectiveness of all Diocesan and Cathedral work." By all means let the lion lie down peaceably with the lamb, "but not because the lamb is inside the lion." He ventured in this relation to parody Lord Beaconsfield's rebuke of Dean Stanley, "No doctrine—no Dean!" by saying, "No Dean—no discipline."

At the Philharmonic Hall, in the evening, where the Bishop of Durham was the Chairman, the subject of "The Decline in Church Attendance" was discussed. The principal paper on "Facts and Causes" was by the Rev. A. R. Buckland, morning preacher at the Foundling Hospital, London, and editor of the *Record*. He attributed the present-day terrible evil of non-church-going to, amongst other causes, the decay of the sense of obligation, the influence of the New Biblical Criticism and New Theology, and the inordinate and unhallowed pursuit of mere secular pleasure and recreation. Sir Edward Russell, editor of the *Liverpool Daily Post*, who is a Latitudinarian in his ideas and something of the touch of an Evangelical in his sentiments, read one of the papers on "Suggested Remedies." He proposed as a sole remedy "more insistence on competent preaching"—meaning thereby a kind of pulpit discoursing that would at once appeal to the class of superior persons whom he designated "wise eclectics." The following paper on "The Reinstatement of Sunday as the Lord's Day," by the Rev. R. Catterall, of Highbury, London, would have been more worthy of the subject if written from a distinctly Catholic point of view. In fact, the whole discussion in relation to remedies for the evil of non-church-going was most disappointing: for no suggestion appears to have been made of the remedy of restoring the Lord's service, commonly called the Mass, as the chief service of obligation on the Lord's Day, in all Cathedral, Collegiate, and parochial churches.

The other evening meeting, at Hope Hall, with the Bishop of Liverpool in the chair, and where there was an audience of not less than 1,600 persons, was one of the most attractive ones of Congress week, especially to men. The Rev. John Wakeford, of Liverpool, led off on "Christian Evidences" with (as was to be expected) a powerfully well-reasoned and impassioned paper. That infidelity is aggressive is, he said, a proof in its degree of the existence of the spiritual. Monism, which is the most recent statement of Rationalism, is Pantheism "coming back under a new name." Its prophet and chief representative, Professor Haeckle, by avowing that he presents only the subjective view of religion, "professes his incapacity to deal seriously with Christianity." Whilst Christianity is credible, "it is not demonstrable, and that because it deals primarily with matters which are not within the range of our sense perceptions." Christian apologists "insist upon 'the will to believe' as a factor of the first importance in the spiritual life." The next paper, by the Rev. V. R. Storr, was openly in the nature of a brief for the New Rationalism in Biblical Criticism. Then came a speech, sparkling all over with paradox and wit, from Mr. G. K. Chesterton, the able and brilliant Christian apologist in the columns of the *Daily News* versus Mr. Blatchford, the picked infidel writer for the *Clarion* Socialist newspaper. Papers were also read by Dr. Jevons and the Rev. H. G. Grey on "Christianity and other Religions," which were both scholarly productions. In the general discussion, the speakers were the Dean of Canterbury and the Warden of Keble.

On Wednesday there were actually as many as seven meetings, six set subjects, and thirty-eight advertised speakers. Just fancy! Among those who read papers on "New Testament Criticism" were Dr. Lock, warden of Keble, Oxford, Dr. Headlam, principal of King's, London, the Rev. Professor Stanton, and the Dean of Canterbury (Dr. Wace); on "Education," Canon Brooke, Sir Henry F. Hibbert, and the Bishop of St. Asaph; on "Intemperance," Lady Henry Somerset, Canon Horsley, and Sir William Holdsworth, M.P.; on "Problems of Poverty," Alderman Willink, Rev. H. S. Woolcombe, and Miss Helen Gladstone; on "Supply and Training of Candidates for the Ministry," the Bishop of Durham, Canon Randolph, and the Bishop of Exeter; on "Ethics of Commerce," Mr. H. C. Richards, K.C., M.P., and the Bishop of Hereford.

In the debate on New Testament Criticism, the Rationalistic school of Critics had representatives in Mr. F. C. Burkitt

and Professor Kirksoff-Lake. Among the general speakers on the subject of Candidates for the Ministry was J. A. Kensit, who was regrettably allowed by the President of the meeting (the Bishop of Salisbury) to go on in a vulgar declamatory attack on the Priesthood.

The evening meeting for men, in the Philharmonic Hall, was attended by upwards of 2,000 persons, and would have passed off as a perfect success had it not been made the occasion of a disgusting Protestant demonstration. The Bishop of Liverpool occupied the chair. All went well until the President called upon the Bishop of Stepney to speak, when the enthusiastic cheers with which his name was received were loudly and roughly mingled with boos from the throats of Protestant gangs in the galleries. In spite of the President's earnest appeals for a patient hearing, it was some time before Dr. Lang could begin his speech at all, and when he did begin, he was continuously interrupted. He himself appealed to the Protestants to give him fair play as a brother man, but his lordship must for the moment have forgotten, I think, that he was not appealing to either East End or Southwark Hooligans. At length (reports the *Church Times*) the interruptions were so persistent that the President called for the singing of "O God, our help in ages past." After this, the Protestant disturbers seemed to have quieted down a bit, and allowed the Bishop of Stepney to conclude his speech in comparative peace. My report of the last two days' proceedings of the Church Congress must be left over until next week.

Liverpool was last night again disgraced by a series of disorderly scenes of a Protestant character. The annual meeting of the Liverpool auxiliary of the S. P. G. was being held at St. George's Hall, the Bishop of Liverpool presiding. When his lordship arose to open the meeting (reports the *Daily Telegraph*) a young man in the audience stood up and attempted to speak. After a period of disorder, fomented by a strong ultra-Protestant element in the body of the hall, the Chairman appealed for peace. The interrupter was heard demanding to be allowed to put questions. Raising his voice above the tumult, the Chairman expostulated with him. A lull followed, and later the Bishop of Madagascar rose, but the uproar began again, and became ungovernable. He, accordingly, invited the audience to sing the hymn, "Lord, Thy Church her watch is keeping." The Protestants thereupon began to sing noisily, "Dare to be a Daniel." The Bishop of Madagascar meanwhile stood waiting his chance, but the Protestants began then to call out to him, "Take that cross off" (his lordship was wearing a pectoral cross), "Go to Rome, Jesuit and traitor!" Rising indignantly, the Chairman shouted out to the yelling faction, "What right have you to dictate what a man shall wear? I am ashamed of your conduct. If you think you are going to promote the cause of truth and Protestantism by such methods as these you are mistaken. As your Bishop, I am in a position to hear what is said by the great mass of Liverpool people, and I can tell you you are going far to make the name of Protestantism stink." Tremendous disorder thereupon ensued, and the Bishop of Liverpool, seeing the hopelessness of continuing the meeting, gave the Blessing. While the Doxology was being sung, the Protestants again joined their voices in their apparently favorite refrain of "Dare to be a Daniel."

Now, very briefly, for a pleasant change of subject, I am authorized to state that the Rev. the Father Abbot of the Benedictine Community of Painsthorpe Abbey, Kirby Underdale, Yorkshire, is leaving England for the United States on Wednesday, October 19th, where he has been asked to establish a branch house of the Community, the object of his visit being to see what possibilities there are for his doing so. Father Aelred's address in the States will be at Holy Cross monastery, West Park, N. Y., where he will be for the first fortnight on the kind invitation of Father Huntington. He is hoping very much that those who are interested in the work of the Community in the United States will be able to help them raise £3,000 for the erection of a much-needed new wing to their monastery at Painsthorpe; so that they may be able to take six American postulants for training next year. Moreover, Father Aelred will be glad to be given opportunities, during his stay in the States, to speak on behalf of their work for this object.

The initial number of the Benedictine brothers' new quarterly magazine, *Pax*, in a cover of decidedly rich and unique design, has just now appeared. The annual subscription price is 2s. 6d. postfree. I will soon be sending to THE LIVING CHURCH an account of this very interesting Church of England Benedictine Community.

J. G. HALL.

BABIES' SHELTER OPENED.

Good Work of the New York Parish of the Holy Communion.

DEATH OF REV. FRANCIS CHASE.

Processional Cross for Fordham Church.

The Living Church News Bureau,
New York, October 24, 1904.

ON Thursday of last week a large number of New York people went to the dedication of the new home for the Babies' Shelter of the Church of the Holy Communion, on the invitation of the rector, the Rev. Dr. Henry Mottet, who acted for Mrs. Anna Rutherford, one of his parishioners. The Shelter is located at Saint Johnland, near King's Park on the north shore of Long Island, forty-four miles from New York. The visitors reached Saint Johnland shortly after noon and were entertained at luncheon by the superintendent, the Rev. N. O. Halsted, in the Sunshine Cottage. After luncheon the new house was inspected and then a service was said in the Church of the Testimony of Jesus, and an address was made by the Rev. Dr. Mottet, who is president of the Babies' Shelter.

The Babies' Shelter is one of the few orphanages for babies connected with institutions in New York. It was established by the Rev. Dr. Francis B. Lawrence, who was the predecessor of the Rev. Dr. Mottet in the rectorate of the Church of the Holy Communion. The work began in two small rooms, where the little children were cared for by the Sisters. As the Shelter became known, its friends increased, the work was enlarged, and more commodious quarters were obtained. About twelve years ago it was felt that the children would be far better off in the country than in the city, and there was obtained the temporary use of a house at Saint Johnland and the Shelter was moved from New York. About the same time Mrs. Anna Rutherford began the effort to secure funds with which to build the Shelter a permanent home and the new building is a monument to her zeal and perseverance. She went from door to door in the quest and accepted pennies when no more could be obtained. The fund was begun in 1891 with \$84, the proceeds of an entertainment by Sunday School children, and the entire sum raised by Mrs. Rutherford, \$10,000, represents about 40,000 contributions.

The new Shelter is known as Lawrence House, in honor of its founder, and is planned with but one purpose, the health and comfort of the little ones. Orphans from two to five years of age are received, and last year thirty-one children were cared for. An excellent home is provided, out-door life, kindergarten training, and timely religious instruction. The visitors to the dedication had an opportunity to see something also of the work of the Society of St. Johnland, and a number of its buildings were visited. The principal ones consist of St. John's Inn, a home for forty aged men; the Old Mansion, a home for twelve aged couples; Sunbeam Cottage, a home for twenty orphan girls; Johnny's Memorial, a home for fifty boys; Fabbri Cottage, a home for twenty-five girls; the School, equipped for seventy-four pupils, and the Kindergarten, with accommodations for sixty children.

The Rev. Francis Chase, rector emeritus of the Church of St. James the Less, Scarsdale, died on Friday of last week after a long illness. He had been connected with the Scarsdale church for twenty-five years, and had been almost fifty years in the ministry, having been ordained to the diaconate in 1856 and advanced to the priesthood by Bishop Carlton Chase in 1858. The Rev. Mr. Chase was a native of Vermont and was graduated from Trinity College, Hartford, in 1852. He was master in St. Paul's School, Concord, New Hampshire, from 1856 to 1862, and then became rector of St. Luke's Church, Charlestown, New Hampshire. In 1875 he went to St. John's Church, Framingham, Mass., which he left in 1879 to become rector of the Church of St. James the Less, Scarsdale. Funeral services were held in the Scarsdale church on Saturday afternoon.

A memorial Processional Cross in brass was recently given to St. James' Church, Fordham. It is inscribed as follows:

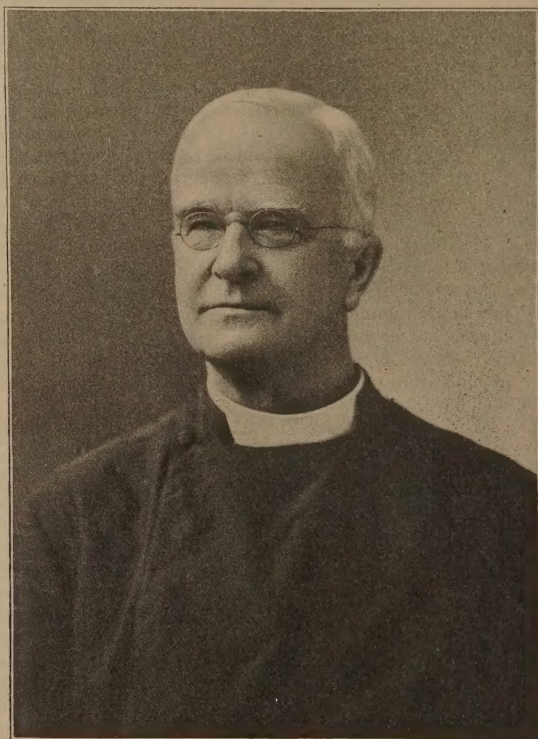
To the Glory of God
and in loving memory of
ANNA MAY SHEPPERD
✠ March 16, 1904, and
FRANK NOSTRAND SHEPPERD
✠ April 2, 1904.

CONSECRATION OF BISHOP OSBORNE.

BOSTON, October 23.

ON October 22, 1874, the House of Deputies refused its consent to the consecration of the Rev. George Franklin Seymour, D.D., as Bishop of Illinois after spending a considerable part of eight days in a most bitter discussion. On the final vote, neither the clergy nor the laity favored the assent, the clergy voting, ayes, 19; nays, 10; divided, 12. Of the laity, the vote stood ayes, 13; nays, 18; divided, 9.

Thirty years and one day elapsed, and in the very city in which the General Convention was in session, there was consecrated to be Bishop Coadjutor to that very Bishop Seymour, now and for many years past Bishop of Springfield, a priest whose theological position is precisely that which was by inference condemned in the House of Deputies at this earlier Convention; who, in addition, has for many years been a member of a religious order, the Cowley Fathers; who has been identified in every way with what would then have been called the extreme movement in the Church, but which is now recognized as purely



THE RT. REV. EDWARD W. OSBORNE,
Bishop Coadjutor of Springfield.

Prayer Book Churchmanship; and assent to this consecration was given by substantially the entire membership of both Houses of Convention, three or four nays alone having been recorded.

The consecration was held this morning at the Church of St. John the Evangelist. The edifice is not a large one, and it was impossible therefore for the entire membership of General Convention to be present or to be invited, though an attempt was made to secure places for all those most interested. In the long procession which moved from the mission house to the church, entering at the nave and proceeding to the chancel, were the full vested choir, with 30 presbyters and 7 Bishops. The Bishop presiding, being the Bishop of Springfield, with the assistant consecrators designated, the Bishops of New York and Massachusetts, entered the chancel direct from the mission house, owing to the fact that the senior consecrator felt unable to walk through the long procession. Thus there were ten Bishops gathered in all.

The presenting Bishops were those of Milwaukee and Indianapolis, and the preacher was the Bishop Coadjutor of Nebraska. The noble sermon of Bishop Williams will be printed in these columns next week. The Bishop of New York was epistoler, and the Bishop of Massachusetts gospeller. The Litany was sung by the Bishop of Indianapolis. The six Bishops already mentioned assisted in the laying on of hands, as also did the

Bishops of Vermont and Fond du Lac, eight in all. The Bishop of California and the Bishop Coadjutor of Albany were also in the chancel. Father Field, who succeeds Bishop Osborne as Provincial of the S. S. J. E., and the Rev. Andrew Gray, D.D., of Mattoon, Ill., were the attending presbyters. The certificates from the Diocese of Springfield were read by Archdeacon De Rosset and the Rev. L. B. Richards; that of the House of Deputies by its Secretary, the Rev. Dr. Anstice; and that of the House of Bishops by the Very Rev. Carroll M. Davis, D.D., Dean of St. Louis, acting for Dr. Hart, Secretary of the House of Bishops. The commission to consecrate was read by the Bishop of California.

After the laying on of hands, the Bishop presiding retired, with his attendant priests, that he might assume the chasuble, a handsome vestment of white silk, heavily embroidered, and returning, proceeded with the Holy Eucharist. Father Powell served as deacon and Father Tovey as sub-deacon, both these being priests of the S. S. J. E.

The service was plain throughout, the Bishops being vested in "magpies" and the music being plain and simple. The altar was beautifully decorated with chrysanthemums and was brilliantly lighted. Incense was used liturgically at the appropriate times. Those communicating with the celebrant and the Bishop newly consecrated were the Bishops of New York, Massachusetts, and Vermont. The priests in the chancel included the Rev. B. T. Rogers, Fond du Lac, Wis.; Rev. J. Rockstroh of the Diocese of Springfield; Rev. Dr. H. H. Oberly, Elizabeth, N. J.; Rev. Mr. Simpson of Oregon; Rev. M. D. Wilson of San Francisco; Archdeacon Webber of the Diocese of Milwaukee; Rev. F. P. Davenport, D.D., of Memphis; Rev. John Williams of Omaha, and Rev. E. A. Larrabee of Chicago, with others. In the front pews were a number of leading citizens of Boston, including the two foremost laymen of Trinity parish, though by reason of the limitation of space already mentioned, the congregation included for the most part the parishioners of the church to which Father Osborne has given so many years of his ministry. Bishops Williams' sermon attracted close attention, and at the end, when speaking to the Bishop-elect, the scene was so affecting that many old parishioners could not keep back their tears. The offering was for work in the Diocese of Springfield. The function throughout, though plain, was dignified and exceedingly well ordered and edifying.

An interesting incident was the presence of Bishop Osborne's uncle, Mr. Edward Osborne, an aged layman, resident in Brooklyn for the past fifty years. Though an Englishman by birth, he served throughout our Civil War in the Union army, and was with Grant at Appomattox.

A first cousin of Bishop Osborne, another nephew of Mr. Edward Osborne, is the Rev. Francis Welsh, who is to be consecrated Bishop of Trinidad on the Festival of SS. Simon and Jude in St. Paul's Cathedral, London, by the Archbishop of Canterbury.

Bishop Osborne was presented with a ring by the clergy of the Diocese, and by a personal friend with a pectoral cross of great beauty, set with amethysts.

DEATH OF THE BISHOP OF HURON.

THE Right Rev. Maurice Scollard Baldwin, D.D., Bishop of Huron, passed away shortly before eleven o'clock on Wednesday night, Oct. 19th. He had been ill only a few days.

He died at his residence, Bishopstowe, London, Ont. The funeral took place in Toronto, on Saturday, the 22nd.

Dr. Baldwin was the third Bishop of Huron. He was the fourth son of the late John Spread Baldwin, of Toronto, by Anne, his wife, daughter of Major-General Shaw. He was a first cousin of the late Hon. Robert Baldwin, C. B., known as the father of responsible government in Canada. He was born in Toronto, June 21st, 1836. He was educated in Upper Canada College and at the University of Trinity College in that city, taking his M.A., in 1859. In 1860 he was ordained deacon, and in 1861 priest, by the late Bishop Cronyn,

of Huron. His first charge was the curacy of St. Thomas' Church, St. Thomas, Ontario, and he was afterward incumbent of St. Paul's, Port Dover. In 1865 he went to Montreal, where he was rector of St. Luke's Church for some years. His eloquent and earnest preaching soon attracted a multitude of hearers. In 1870 he received a call to Christ Church Cathedral, Montreal, of which he was made a Canon in 1871. The Very Rev. Dr. Bethune, Dean of Montreal, died the following year, when Canon Baldwin was appointed his successor as rector of the Cathedral. He was made Dean of Montreal in 1879, and held that office, together with the Cathedral rectorship, until 1883, when he was raised to the episcopate as third Bishop of Huron. The farewell breakfast given him before he left Montreal was attended by persons representing every race and religious profession. The clergy of the diocese presented him with a handsome silver tea and coffee service. His consecration took place in the Cathedral, Montreal, November the 30th, 1883.

Bishop Baldwin was the author of *A Break in the Ocean Cable* and *A Life in a Look*. He attended the Lambeth Conferences in 1888 and 1897; the Winnipeg Union Conference in 1890, and was a delegate to the fifteenth annual convention of the C. E. Association held at Washington in 1896. The Bishop was twice married, first in 1861 to Maria, daughter of Edmund Ermatinger, of St. Thomas, Ont. She died in 1863, and in 1870 he married Sarah Jessie, youngest daughter of J. J. Day, Q. C., Montreal, who survives him, as do also their four children; one son, the Rev. M. Day Baldwin, rector of All Saints' Church, Montreal, and three daughters.

In Montreal, where some of the best years of Bishop Baldwin's life were spent, and where as rector of the Cathedral he influenced many lives of the thousands who thronged to hear his eloquent preaching, from all denominations, the sorrow for his loss is profound. While he was a Low Churchman, there was never any bitterness in his attitude towards those who differed with him. It was said of him that perhaps the chief feature when all is said of his character, was his tenderness; his great pity for human suffering. In all his teaching, which could be as stern as the teaching of the prophet, the accent of tenderness was never wanting.

UP THROUGH THE PINES.

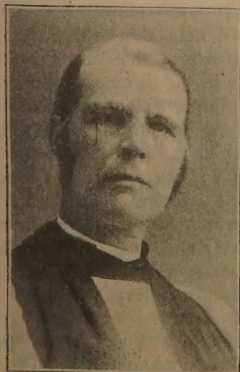
Up through the pines the winding way
Is half o'ergrown with grasses fine;
Red lilies rise where sunbeams play,
The scented air sways branch and vine.
The birds call softly, note on note,
The answering cry comes back full sweet;
In Heaven's blue the white clouds float,
The needles brown lie at our feet,
And, purest gold, the glad sun shines,
Among the pines!

Up through the pines, long, long ago,
A sad procession slowly went
With garments black, dark signs of woe—
And mourners' sorrowing heads were bent,
Nor lifted at the birds' glad song,
The lilies red, nor shining sun;
No joy may quell the thoughts that throng
When earth tells earth that victory's won;—
And then, in vain, the gay sun shines
Among the pines!

Up through the pines we reach the end,
The tiny graveyard, moss-grown, old,
Where loving human hearts must send
The mortal dust, its story told.
How great the silence that shall bar
The living from such endless sleep,
How little human passions mar
That calm repose, o'er which we weep,
While still, in gold, the glad sun shines
Among the pines!

Up through the pines a voice sighs, "Rest!"
The mossy stones tell naught but peace.
The lilies say, "God knoweth best;"
The murmuring breezes never cease.
And who may let life's cruel pain,
Its petty quarreling or strife,
Be burdens on his soul in vain,
When perfect rest shall crown his life?
For, after Death, the glad sun shines
Among the pines!

ELIZABETH MINOT.



M. S. BALDWIN, D.D.,
LATE BISHOP OF HURON.

General Convention

Boston, October 23.

THE final full week of the General Convention of 1904 was marked by four features, three of which all agree must result in progress for the Church, and for the fourth of which a great deal is claimed by some people. Without venturing an opinion on their importance, and mentioning them in the most convenient order only, the appeal to men of the Church to raise a fund to be presented at Richmond as a thank offering, in commemoration of the three hundredth anniversary of the founding of the Church in America, is significant, and met in the Convention a hearty response. The opinion seems to obtain that it will not interfere with regular contributions to the Board of Missions or to parish objects. The notion that a vast sum must be raised in order to overtop the sum to be offered by the women at the same Convention is scouted. It is said that the men should set, in advance, a liberal sum as the limit of the offering, and then proceed to raise it. This sum ought to be presented at Richmond, not perhaps in the same way that the women's offering is presented, or as a precedent to be followed at all future Conventions. That seems to be the sentiment here. It is felt, however, that there should be at Richmond and at all future General Conventions, mass meetings at which work by men of the Church should be presented, and appeals for extension of that work be made. An outcome of the Boston Convention is likely to be the resolve hereafter to hold such missionary mass meetings for men.

King Edward's chaplain, the present Vicar of Windsor, was for some years at the head of the Junior Clergy Missionary Association of England. Coming over with the Archbishop of Canterbury, he brought his missionary spirit with him, and suggested a similar Association to the young clergy of this country. He made the suggestion at the Brotherhood of St. Andrew Convention in Philadelphia, and again in Trinity chapel, Boston. In both places it was met with interest, and a desire to know more about it. In the General Convention, and especially among visiting clergy under forty years of age, who are attending the convention as visitors, the thing seemed to fit the new spirit. A good deal of discussion has been had, and a sentiment prevails that younger clergy in America may well adopt some of the English Association's methods. These methods are, in a word, the taking of active interest in missions by the junior clergy. They read up about fields and are ready to make addresses, so that the Missionary Society has, not one or two secretaries to plead for it, but several hundred. In England the Association is identified with the S. P. G., but the feeling in Boston, during the Convention, seems to be that in this country it may well work on its own account, although closely identified with all missionary agencies. The laity follow the clergy, says the English circular, and so say the clergy here. Hence the need for clergy to lead the laity toward missions if the apportionment is to be met. The Rev. E. S. Travers, assistant at Trinity, Boston, has been named to secure opinions on the subject.

During the week, the Sunday School people came together in Boston and expressed the view that the time has come when all official organizations should federate. Official organizations are mentioned because it is desired that the Church itself shall act, to the end that the Church's youth may be better grounded in the Bible. It is not to be denied that ways are open leading toward friction in the bringing together of these Sunday School interests. Financial plans are involved to some extent, and pride of priority has been seen. The Boston meeting this week sought to protect all sound financial interests, and it paid due honor to those who have led in the vast undertaking of arousing the Church to its responsibility to adequate religious instruction. The movement is now launched, and launched on what are said to be safe lines. A national meeting is planned for next year. Very great care was taken not to commit diocesan organizations by a few delegates who happened to be able to be in attendance at the General Convention. Merely an expression of views was given, and the organizations were left to act. The meetings, three in number, were attended by large numbers. The first one overflowed the room in which it was held, the second filled a larger room, and fifteen hundred people came to the third.

The Huntington amendment, adopted on Friday, was historic, even if it was not important. For twelve years it has been in General Conventions, and some say they voted for it in Boston to get it out of the way. Not a few regard it as small and harmless, not at all the thing it was at the beginning. So they voted for it. Others profess to see in it the dawn of a new era. Bishops may now fulfil vows made by them at their consecration. That is an argument. The debate at the passage of the famous proviso was warm while it lasted, but the voting was tame. As soon as it was seen that dioceses that opposed it in past Conventions were one after another voting for it, the conclusion was jumped at that nobody regarded it as of much importance anyhow. There was no love feast. If there be two elements in General Convention, they were brought no less near together by the adoption of this provision. There are two still. Some who assisted it by voting for it, but who have hindered it heretofore, have been quick to give notice that they will look now for results so often promised by the rector of Grace Church and his friends.

The Convention filled two vacancies in the episcopate caused by death, those of Salt Lake and Hankow, and elected two new Missionary Bishops. One of the latter was for Cuba, a district created three years ago, and the other for Mexico, created by this Convention. Bishop-elect Spalding of Salt Lake was born in Erie, when his father, the Bishop of Colorado, was rector of St. Paul's in that city, but his heart is in the Western country and in its possibilities. Bishop-elect Roots is a New Englander by adoption, and Boston and Cambridge have long taken interest in his support in China. They will without doubt, it is said, continue in that support, and that without prejudice to the needs of that other Bishop who is of New England by adoption, the Bishop of the Philippines. Bishop-elect Knight is familiar with Cuban conditions, if not familiar with the Society of the Church that has thus far represented the Church in work among Cubans. It is understood, however, that the Board and not the Society is to become responsible for his support, so that the Society will be able to give him larger sums to work with than as if its income for Cuba had to carry the Episcopal appropriation. Nobody envies Bishop-elect Aves his task in Mexico, and while the Convention has granted a Bishop for that work, there are men here, claiming to be familiar with Church conditions in that country, who declare that hardly a Bishop of the Church ever started out on a more precarious basis. These same persons mention the size of that basis, or rather its lack of size, but they are replied to by Deputies that size ought not to be considered. All four Bishops-elect are declared to be strong men, the equal of any ever selected by a General Convention.

The new Missionary Canon, adopted at the end of the week, is felt to be adequate and progressive. Its most striking feature, from a popular point of view, is the abolition of the Missionary Council. This Council was retained in the canon as reported to the Deputies, but was stricken out upon motion of the Rev. Dr. Huntington of New York. In its place the Board is given authority to arrange missionary conferences whenever, in its judgment, such conferences will help the work. It is provided that they be held in various parts of the country, but no time is fixed for them. This move is in the line now followed by denominational missionary organizations, which are steadily increasing the number of such conferences, and are making them as large as they possibly can do in each case. The section at the very end of the canon, requiring every parish and congregation of this Church to make one offering each year to missions under the Board of Missions was inserted in the House of Deputies and not by the committee, and only after some deputies expressed grave doubts whether it were not a tax and whether the General Convention has a right to levy the same.

During the week, attendance of deputies, and even of Bishops, upon sessions of the Convention sitting as a Board of Missions steadily declined. Not so the sessions of the Woman's Auxiliary. In the latter there were almost the same crowds as at the beginning. On the final day in the Board, when a division was called for, only 75 deputies voted, and on the plat-

form there were at the time hardly half a dozen Bishops, save the one presiding and those who spoke. Outsiders were present, however, and so the speakers told their stories to interested numbers. It is said, however, that too much ought not to be expected of Convention deputies, or even of Bishops while attending a Convention, on the first occasion that a Convention ever really sat as a Board of Missions. Besides, many were worn out with work, and some few had been called home.

On the whole, however, the marked characteristic of the Boston Convention may be said to have been its missionary zeal, or its apparent zeal, since it attended to missionary matters in a way that no previous General Convention ever did. Offerings during the Convention reached the unprecedented sum of \$158,400. This included, of course, the \$150,000 of the Woman's Auxiliary, and the offerings made at the two great missionary mass meetings. By the time the Convention adjourns it is certain the offerings will reach a total of \$160,000.

Surprise was expressed by some that permissive use of the Revised Version of the Scriptures was not granted. It was shown that representatives of a considerable majority of the communicant list of the Church petitioned for such use. The argument that defeated it was the recent action on the Marginal Readings, and the desire not to legislate at too frequent intervals upon such a topic. Gratification was general, on the other hand, upon the report of the committees on Christian Education, on Capital and Labor, and upon Christian Unity. The prerogatives of the last named were broadened, and it is said to be not unlikely that it may, during the next triennium, invite an informal congress with other religious bodies, aiming to see, not how union may be effected, but on how many points unity of action can be secured, such for example, as laws on marriage and divorce and the observance of the Lord's day.

Divorce legislation has taken up a good deal of time, and at this writing the status is a radical difference between the two houses. In its action, taken after the House of Deputies had voted, the House of Bishops showed the courage of its convictions by adopting the very clause the Deputies had rejected. In its substitute canon the House of Deputies threw some additional safeguards around the requirements. The outcome cannot now be foretold. It is thought, however, that a compromise canon will be patched up next week. The vote in the House of Bishops on the stricter canon passed last week—the canon that was rejected by the Deputies—was 51 ayes to 23 nays. Gratification is heard that at last the revision of the canons is through the House of Deputies, and it is thought possible that they may get through the House of Bishops, since the latter sat a long time on Saturday afternoon to legislate upon them, after many of the deputies had gone to a foot ball game.

Finally, and with rejoicing on all sides, the consecration of a Bishop Coadjutor, to assist the venerable Bishop of Springfield, was almost a closing act in connection with the Boston Convention. As there had been unanimity in the confirmation of Father Osborne by the deputies, so there was harmony at the consecration of Bishop Osborne. The consecrator and co-consecrators were men of all types—Bishop Seymour and Bishop Potter, Bishop Nicholson and Bishop Lawrence, and the rest. But there was nothing approaching a jar, not so much as a word of comment. Indeed, no body in the Convention expressed any surprise, so far as I could hear, that these Bishops should have been grouped for such purpose. It was regarded, not only that the Church is broader in such matters than it used to be, but that its prejudices are so far in the past as haply to have been forgotten.

EUGENE M. CAMP.

WHEN a young man made an open profession of faith in Christ, his father, who was an infidel, gave him this advice—"You should first get yourself established in a good trade, and then think about your religion." "Father," said the son, "Christ advises differently. He says, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'"—*Selected.*

AS THE amethyst is said to cure drunkenness, the jasper to expel dreams, the onyx to make men valiant, so the grace of humility is that panacea—that catholicon of the soul—that cures all diseases whatever, and makes a man valiant to fight against those three arch-enemies of mankind, the world, the flesh, and the devil.—*Things New and Old.*

WHEN some men were pillaging a baker's shop, Luther begged them to desist. "We must live," they said. "I know but one *must*," said Luther, "we must be honest."—*Selected.*

THE PASTORAL LETTER OF THE BISHOPS

To the Clergy and Laity—Read in Trinity Church, Boston, Tuesday, October 25, 1904.

Brethren Beloved in the Lord:

GRACE, Mercy, and Peace, be multiplied upon you from God our Father and the Lord Jesus Christ.

It is eminently fit that this General Convention should end with this service, and with some words of equal pertinency to all of us. It is not merely inevitable that in our several parochial, diocesan, or missionary relations, we should have our several local interests supremely at heart, but also that we should see what is severally closest to us, with clearest vision and with most intelligent and affectionate interest. And if the General Convention served no other use, it would be of inestimable value in correcting this false perspective. No bishop, priest, nor layman, who has sat in its sessions with other men, will go home thinking of those other men and their work quite as he did before he knew them. There has been a ring of profound persuasiveness in many voices with whose arguments or whose conclusions it may easily have been that we were not, and are not, able to agree. And, best of all, our eyes have been lifted to that wider horizon which encloses, not a part, but the whole; and our hearts have been moved, and thrilled sometimes, by notes from far-off regions where brethren have been bearing witness for Christ, whose persons and whose work have been too little in our thoughts or our prayers.

And this it is that has lent that pre-eminent interest to the General Convention of 1904, which has been given to it by the presence of His Grace, the Archbishop of Canterbury. There are some of us here who have dreamed, for years, of such a visit as has lately been made to us, and, long ago, have despaired of the realization of that dream. There are others of us who knew the present beloved Archbishop of Canterbury when he was Domestic Chaplain to Archibald Campbell Tait, in 1878, Archbishop of Canterbury; and who little anticipated that Randall Thomas Davidson would fulfil our dream. And there are others, still, who never knew Tait, or Benson, or Temple, or any Archbishop of Canterbury, who have thought of the Church of England as indeed representing a parentage from the loins of which we ourselves had sprung, but more and more as a mother with scant interest in our life and scant concern for our independent history. It has been the happy mission of that gifted and beloved Archbishop who has lately left our shores, to dispel, with a singular and most felicitous touch (whatever he has touched, or wherever he has spoken), this curiously provincial misapprehension. For, with a fine and high discernment which recognized, all the time, that the Church in Great Britain and the Church in America were parts of one larger whole, on every occasion, from the first sermon in Quebec, to his farewell words to the Society of the Pilgrims in New York, he has lifted our vision to grasp a wider horizon than that either of the British possessions or of these United States; and has made us sensible of that august stewardship for God, for the Catholic Faith, and for our common humanity, which, each alike, hold for the enlightenment and the well-being of mankind.

No American Churchman can afford to be indifferent to such a visit, nor to the gracious personality of him who made it. The oneness of two great peoples has been cemented, and the oneness of vision in the doing of great tasks that belong alike to both, has been immeasurably set forward.

And first among those tasks is that of making known to men and nations that sit in darkness, that precious deposit of which we have been put in trust by the Gospel of Jesus Christ. No calling that appeals to young men to-day can offer so noble an opportunity as this. He must be a dull student of the times or of events, who has not been impressed by that amazing progress of our American civilization which has lately made of a relatively small and insignificant people one of the foremost nations of the world. This race of Orientals, having adopted the military and naval customs, costumes, and weapons of our western world, has suddenly wrought, both upon sea and land, the miracles of the mightiest armies and navies of the world. But is this all that we can give a citizen of Japan, or China, or the Hawaiian or the Philippine Islands? It does not matter that, in some of these cases, our obligations are closer and more immediate than in others. After all, they are substantially of one kind; and whether the ignorance in which men grope to-day is darkness or semi-darkness, ours it is, who have found

the light, to carry its knowledge to them. There are many panaceas offered to us for the miseries that are in the world to-day; but it is for the Church forever to remember that there is but one, and that theirs it is who possess it to pass it on.

We are not insensible, Brethren Beloved in the Lord, that there are manifold difficulties in the way of such an undertaking, and that they increase with the complexity of our modern life. We have exchanged, we say, the patriarchal conditions of human society for those that we believe to be more enlightened, not only, but more equitable. But it is a question which we in this Republic may wisely consider, whether, with greater freedoms, we have always won a greater purity or righteousness. At the basis of our social order is the Family; and while we are fond of girding at our Oriental brethren for their polygamic constitution of that institution, it is worth while to ask ourselves the question, whether the laws of this land are not in danger of bringing in, though by quite another road, a worse evil. The facility with which the marriage relation may be taken on and put off, is one of the menaces of our American civilization, to the possible perils of which Christian people are, as yet, very imperfectly roused. It is quite in vain, that, whether as Churchman or as citizens, we concern ourselves, in the various communities in which we live, with asphalt pavements, or electric lighting, or municipal water-works, if those moral sewers, which we call divorce courts, are not flushed with the tide of a purifying and cleansing public sentiment! Whatever may seem the hardships of a marriage law more stringent than that to which already we are wont, the monstrous injustice to unborn children and to that social order of which they are a part, of loose ideas of that tie, are more cruel and mischievous still. It is in vain that we remind ourselves that communities and countries in which marriage is, and must be, a life-long relation, are cursed with sins and vices which are tolerated, while unnamable. The fact remains that, when once there has been surrendered the great basal truth, that the family as an organic whole may not be modified save by death, you have surrendered all that makes the Christian household the ideal norm of the State, and the Family the august and enduring image of a Divinely constituted human society.

And so we plead for the security and the permanence of the Family, and no less for all that can contribute to the safeguard of those whom it shelters. We cannot recall the founders of the Republic, without reminding ourselves that they were men and women who built the State upon their knees; and who, whatever the pressure of their needs or the peril of their tasks, found time to gather their household about them, and to begin the day with prayer. We are a long way off, too many of us, from any such custom to-day, and our duty it is, who are your Fathers in Christ, to entreat you, brethren, that you rebuild the family altar, and begin the nurture of your children with that teaching in which your mother, the Church, bids you to train them. There is a tragic significance in the fact that, side by side with the multiplication of tools, books, maps, pictures, and all the other paraphernalia of Sunday School instruction, there is, too often, a decline, if not a decay, in that teaching in the Bible and the Prayer Book, which ought to underlie all the rest. To this end, we entreat you to hold sacred, and by every endeavor which you can command to defend the Lord's Day from secular or frivolous intrusion, and to conserve its consecrated hours for sacred themes and uses.

Discourage a literature, disuse recreations, decline companionships, which, innocent enough, it may be, in themselves, issue alike in a spirit which knows no hallowed hours, nor places, nor services, and which disparages all respect for them. The foundation of a civilized, as distinguished from a savage, society is order; but there can be no civilization, which is worthy the name, which has not, behind it, the propulsion of a Divine Order, taking its rise in sanctions not human, but divine.

Of these great truths it is the office of the Church to remind us, and of her pulpits unceasingly to bear witness. There have been times, undoubtedly, when from the pulpit too much, in this direction, was expected; but such times are not our times, and it is to be doubted whether the reaction, just here, has not been excessive. Now, that is to say, in the priest or deacon who ministers to us, we do not expect much in the way of pulpit teaching or edification, because, as we frankly own, there is no time for his preparation for it. The Guilds and Brotherhoods and Friendly and Industrial and Benevolent So-

cieties, which are often the chief notes of the modern parish, are so exacting in their demands upon the minister of Christ, as to leave him no leisure, whether for private prayer or for private study; and it ought to set both clergy and laity to thinking, that there is so little in the modern pulpit, whether urban or rural, to summon earnest minds to any such exercise. In the State, in finance, in municipal administration, we all know that there is such a thing as "over-organization;" and with the multiplication of modern mechanisms in the Church, we may wisely ask ourselves whether we are not sometimes in danger of worshipping the net and the drag. "I often find myself," said a rector whose parish was a marvel of organized activity, "recalling that feat in legerdemain, which consists in the juggler's setting one plate to spinning, and then another, and another, until twelve are swiftly revolving—soon to die down into motionless inertia, however, if the starting touch does not return to them; and also," he added, "I have not strength, nor time, enough for that, and for study and for sermon-writing, too!"

And so the parish priest not unfrequently turns to books, or to ceremonies, which, if they have not the stamp of authority, have, at least, the charm of novelty. Let us not be afraid of either of these—least of all of teaching, which in its effort to reclothe old truths with new vestments, borrows its regalia from the wardrobe of error. One cannot meet and answer such literature unless he knows it; but, most of all, he must not be so caught by the glamour of its novelty, as to make his sermon, or his lecture, utter one thing, while the language in which the most ancient and solemn offices of the Church are clothed, proclaims another. "An honest man," we say, "must, at least, follow his convictions." Yes, most surely; but he must not eat his mother's bread and yet revile her claim to a divine legitimacy. If one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent, or withdraw.

For, after all, there never was a moment in the history of mankind when it more urgently needed the message of the Religion of Jesus Christ than to-day. The transformations which have come to pass in human conditions since Jesus walked the streets of Jerusalem have been simply tremendous, and there are moments when men believe that, along the line of material betterments or of intellectual progress, the ennoblement of the race is to be found; but they who know the most of both these realms of human advancement know also how little they can say to the inmost wants of the human soul. It may easily be true—nay, often it is true—that, in some of the religious systems in which men have been nurtured, those wants have been so caricatured, and the essential hunger of humanity so grossly misinterpreted, that systems of theology which have been devised to meet such conditions have come, in time, to be regarded, by a larger intelligence, as simply grotesque. All this, we say, may be quite true, but the fact still remains that *man wants God*, His pardon, His love, His help, and that His Church is here in the world to give these things. We are much disturbed, some of us, because of a contempt for traditions which others tell us they have outgrown; but, if we go beneath the despised tradition, we shall find that the need which was once believed to be beneath the tradition, *lives there still*, and that he is, most of all, unwise who ignores or despises it. The period of the Reformation was, inevitably, a period of the birth of new formularies as well as of the recovery of lost ideals; but the Church cannot afford to forget that, in exalting such formularies into an identity with the essential symbols of the Catholic Faith, she has been binding upon men's consciences burdens heavy to be borne. If modern Christianity insists on unloading the Church of some of these, we may not confuse that struggle for Apostolic simplicity with the profane iconoclasm which would pull down the whole structure of our Historic Faith. If we were asked to-day, to define the mental and spiritual attitude of great multitudes of our fellows in this land, we should say that they had not lost faith in the Church's Divine office or message, but were rather waiting for her to bring them both into closer relation to the wants, and the facts, of human life to-day.

And this brings us to speak, finally, of those two great problems which, to-day, supremely confront the Republic. Both of them concern those who are less favored than ourselves; both of them have a menace or a blessing for our common well-being, according as they are dealt with. The representative of the

first of them is the *workingman*, as we are wont to call him—though the popular orator is wont, often enough, to remind us that most men and women belong to that class. They do; and that fact might wisely make us more eager to understand our grave social problems than, ordinarily, we are. For, whatever may be our attitude toward labor and the labor organizations, against which latter, just now, many people are almost savagely inflamed, the fact can not be denied that, in what they have attempted or accomplished, they have moved mainly along lines which are the glory of our democratic institutions. However otherwise we may classify human society, that classification is universal which divides it into those who believe in the spirit of *caste*, and those who do not. Journey where you will, the peoples that are in the thickest darkness, to-day, are those in which most absolutely the spirit of caste rules; and if our fathers came to these shores to escape from the domination of that rule, whether it expressed itself in civil or in ecclesiastical tyrannies, shall we resent it, if, at last, the working man has caught something of the same spirit, and seeks to apply it to the constitution of that great industrial organism which is the most apt image of the modern state? Say, if you will, and as doubtless you often do say, that he has a mind to use the power of the *domos*, the people, as cruelly and as arbitrarily as kings were wont to use their power in the olden time; say, as doubtless you may, again, that more than once he has sought to exchange the beneficent despotism of the master for the brutal tyranny of the man; the fact remains, that behind these travesties of the eternal equities, there rises, often, the form of the Divine Man, reaching out and reaching down to the most utter degradation, that He might lift it to a seat beside himself.

And it is just at this point, men and brethren, that the office of the Church stands disclosed. There is a wild dream in many intelligent minds of what, in the face of our great American industrial problems, legislation is going to do to solve them, which is as unreflecting as it is pathetic. It does not seem to occur to those who count supremely upon the compulsion of a law that, until you can count also upon a hearty conviction of the essential equity of a law, the cleverness of those whom it affects will be principally concerned in evading it; and it may wisely be remembered that the mightiest Manhood that ever touched human problems—mightiest because it was both Divine and human—was least of all concerned about legislation, and most of all with making a way into the heart of man for the divine law of brotherhood!

It is along this line, it belongs to us also to remind you, that we are to find the solution of those other problems with which the Church is called to wrestle, and which are not industrial, but racial. In the House of Bishops, there was adopted, during the sessions of this Convention, this Minute, which we believe may well reach the ears of a wider constituency:

"The Bishops of this House put on record their conviction that, while waiting for the adoption of some plan that shall deal more effectively with the great problem of the religious care of the colored people of this country, the conscience of the Church needs to be aroused to the absolute inadequacy both of means and of methods for the discharge of this tremendous responsibility, and to be awakened to the care of this great multitude of people who, although of another race, have been bought with the blood of our Lord and Saviour Jesus Christ, and are in sore need of the teachings of His Gospel to uplift them to a sounder faith and a purer life."

Such words confront us with the gravest problem of our American life to-day, and the most increasingly menacing. It is idle to deny, or to ignore, the fact that the people of the Republic, North and South, are radically divided, not alone as to the facts which the words just quoted affirm, but as to their meaning; and we rejoice to be able to congratulate the General Convention that it has appointed a Joint Commission with authority to call to its aid the best wisdom of the land, and to probe the questions which affect not only ourselves, but (most of all) a race now numbering some nine millions of people, and brought to these shores by no choice nor consent of their own. If, by giving them freedom, we have only given them the power to work mischief; and if lynching has come to be defended as a necessary protection to families, then surely we are face to face with a situation at once desperate and dishonoring. We may not ignore it: we cannot disown it. It is a part of our social situation, and if the Church can have nothing to say about it, then she simply disowns her duty and her Master.

We do not believe that she will, and so we call upon our

people to bring to this perplexing situation, the best wisdom they can command; and, most of all, to recognize its racial and sectional complexities, without prejudice or prepossession. Some way must be found, and that speedily, to bind together these black brethren and ourselves in a fellowship of mutual confidence and mutual service; and if the Religion of Christ has not been rightly used to this end, it is time that we turned to the great Head of the Church for His heavenly inspiration and besought Him with prayer for His unerring guidance.

It would be impossible to conclude this letter without recognizing a coincidence in our assembling in the City of Boston, when there was sitting, elsewhere in the same city, the International Peace Congress. There are those among us who can remember when peace societies were left mainly to the advocacy of our brethren of the Society of Friends; and when many of us regarded their annual assemblages with good-natured contempt. Nothing is more inspiring in the whole history of our common Christianity than the tremendous revulsion of feeling which, in this regard, has come to pass. The creation of the Hague Tribunal and the recognition, if not the formal adoption, of international courts of arbitration, by some of the foremost empires of Europe, has indicated the recognition of an altered sentiment in regard to the arbitrament of war, of the most profound significance. Late and slowly the civilized world surrenders those notes of barbarism which it has inherited from pagan times. Late and slowly it seems to dawn upon the minds of statesmen and scholars alike, that the argument of brute force is but a brute's argument, after all. But all the while, from its first dawn in the cradle of Bethlehem, when to the shepherds on Judæan hillsides the angels sang, "Glory to God and peace, good will to men!" down and on, through all the blood-stained ages that have followed, there has run the thread of Divine purpose, beating down the barriers that divide man from man, and race from race, and hastening the time when the Fatherhood of God shall mean no less the Brotherhood of all His children.

And so, men and brethren, we see our calling. May God give us wisdom and courage to rise to its transforming level! The world, all round its vast circumference, throbs and aches with the hatred of men. Class against class; Christian brethren who, too often, alas! have no other word save one of disparagement or ridicule for other Christian brethren; race arrayed against race; and contempt for all who are less favored than ourselves—this, more than any other, is apt to be the dominant note in our ecclesiastical speech, in our literary criticism, in our international courtesies. Surely, to breathe upon us a nobler spirit has our Master come into the world! May we hearken for the calling of His voice, and strive to do His will!

HOPE is not merely the physical accident of a vigorous and sanguine constitution; it is at once the leverage and the test of a soul in which God is pleased to dwell. Hope, hope, oh! let us cultivate it more; if there is much to mourn over, there is still much to hope about. The world is not the devil's world, it is God's world. The world is not lost, it is redeemed. There is much evil, and we will not make light of it; there is much good, and we will keep it to breed and stir more. There are better times coming, let us hasten their coming, when the whole creation, travelling and burdened now, shall be delivered into the glorious liberty of the children of God.—*Rt. Rev. Dr. Thorold.*

HOW LONG shall Christ live? For ever! What a thought! With a sad heart you turn to the obituary columns and read the list of deaths, but you never see heralded, in time or eternity, that the Lord is dead. "Behold," He says, "I am He that was dead, and behold I am alive for evermore." I live eternally. With every beat of that almighty, eternal heart, there will be a corresponding beat of mine. As the tide sends thrills everywhere, as the very sea conveys the throbs of the earth's motion, and the attraction of the sun and the moon, round and round the world, so Christ on the throne is an ever-living tide of life.—*Dr. John Robertson.*

A MASSIVE mausoleum, in Grecian Ionic style, is to be erected in Graceland Cemetery, Chicago, to the memory of Potter Palmer, who died in Chicago two years ago last May. The mausoleum will cost \$60,000, and when completed next spring will, it is said, stand forth as a triumph of art and beauty. It will be erected by Charles G. Blake & Co., the well-known Chicago concern. The tomb will be erected of specially selected granite from Barre, Vt. Mr. Blake in person will attend to this feature of the work, and also will superintend the assembling of the more fragile and expensive parts.

THE THIRD WEEK IN DETAIL.

MONDAY, OCTOBER 17.

BOSTON, October 18.

SOME Bishops and many deputies were absent from their places on Monday. The Bishops have been filling pulpits in almost all New England, and some clergymen and laymen have been compelled to take a little time off to attend to private matters. The treasurer of the Democratic National Committee is on the floor daily, and that in the height of a political campaign. That he and others circumscribed as he is are absent on Mondays is not to be wondered at.

The work of Monday, in a word, consisted of the adoption by the Bishops of part of a divorce canon, and adoption of nineteen sections of a canon on Courts of Review; a public meeting of the Church Temperance Society in the Church of the Advent; and a reception to the Convention by the Episcopalian Club at the Hotel Somerset.

THE BISHOPS ON DIVORCE.

By a large majority the House of Bishops on Monday adopted three clauses of a divorce canon. The clauses adopted are as follows:

"1. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

"2. [i.] No Minister shall solemnize a marriage except in the presence of at least two witnesses.

[ii.] Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.

"3. No minister shall solemnize a marriage between any two persons unless by inquiry he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."

The third and the crucial one of these clauses is, as will be seen, the same that the Deputies rejected by a small vote last week.

Preparation was made by the Bishops for nominations of missionary Bishops on the following day.

REPORT IN HOUSE OF DEPUTIES ON LYNCHING.

The Deputies heard a report made by the Rev. Dr. Grosvenor (New York) from a special committee on the subject of Lynching, to the effect that as the Church is opposed to all forms of violence, no special action is necessary at this time. JUDGE STOTSENBERG, Indianapolis, described the lynching evil, and argued for explicit condemnation. Both reports went to the calendar.

NO REDUCTION OF MEMBERSHIP.

The Rev. F. P. DAVENPORT, D.D., for the committee having under consideration the reduction of the representation in the House of Deputies, reported that such reduction was found inexpedient at this time, and moved that the matter be referred to the next General Convention.

NEW PROPOSITIONS AS TO MARRIAGE AND DIVORCE.

A resolution was read by the Rev. Dr. J. A. REGESTER of Western New York, relative to marriage and divorce, directing that clergymen exercise the most scrupulous care in informing themselves as to the status of both parties. Mr. JOSEPH PACKARD of Maryland offered another resolution along the same line. Both of these resolutions looked to the safeguarding of the interests of both parties to a marriage, and especially the innocent party in cases of re-marriage. Both were referred to the committee on Canons.

OTHER MATTERS.

A resolution was read, in effect that the House of Deputies request the House of Bishops to set forth a special form of prayer for the wounded and dying in both the Russian and Japanese armies, and that peace be readily restored, such prayer to be used at the discretion of the clergy.

A vote of thanks was passed to the reception committee, that of arrangements, the Rev. Dr. Hutchins and the ladies of Concord for the delightful excursion to that historic town last Saturday tendered the visiting Convention deputies.

COURTS OF REVIEW AND APPEAL.

The Deputies took up the matter of Courts of Review and Appeal. It was agreed by resolution that the Courts of Appeal shall go over for three years for want of time, but the sections relating to Courts of Review were presented and argued throughout the greater part of the day. It was a battle of the lawyers, and those who took part were Judge Andrews of Central New York, who had the matter in charge, Judge Stiness of Rhode Island, Francis Lynde Stetson of New York, W. W. Old of Southern Virginia, the Rev. Drs. J. H. Eccleston (Maryland), John Fulton (Pennsylvania), and H. H. Oberly (New Jersey), the Rev. E. A. White (Newark), the Rev. Dr. F. P. Davenport (Tennessee), and the Rev. Dr. C. E. Grammer (Southern Virginia). At one time it appeared that certain deputies from Southern Dioceses were joined in opposition, but if this were so, they remained silent after a few speeches made at the morning session. There were, if these Southern deputies be excepted, as probably they should be, no marked divisions for or against, but

a strong desire, as if in committee of the whole, to get the best possible wording of the intricate matters. Mr. Stetson often made it clear that he doubted the wisdom of much of the innovation as a whole, but since it seems to be the wish of the Church to have such courts he lent his aid in making the canon as perfect as may be in the limited time permitted. It was at the suggestion of the Rev. Dr. Davenport that the matter of Courts of Appeal went over, and at that of Judge Andrews that the clause creating the departments be passed by until some other clauses had been adopted.

JUDGE ANDREWS said, speaking of the succeeding clauses, that while the Deputies are in favor of providing some court of review, thereby bringing the system of the Church into conformity with a system of law, the committee was open to recommendations as to the composition of such a court. In answer to a question, he said that the proposed system will abrogate any special diocesan provisions already existing. Numerous changes and amendments to this section were recommended, all of them relating to the composition of the court of review, and stipulating that two at least of the members shall be lawyers.

The Rev. Dr. GRAMMER (Southern Virginia) moved dismissal of the whole matter, but the Rev. Dr. DAVENPORT (Tennessee) replied vigorously, and said there has been need of a court of this character for many years. He said the weakest thing in the whole structure of the Episcopal Church is its judicial system, for it practically has none. He cited a pathetic case of a clergyman who, years ago, was condemned of an alleged offence, and because he had no means of appeal, went insane over the condition that confronted him and eventually died. Dr. Davenport did not believe the creation of a court of appeal will be denied by the House. Finally the House passed the section with the amendment providing that at least two of the members of the court be lawyers; but this was not done until there was much discussion over minor phrases. Clauses 2 to 20 were adopted. There were in almost all of them, however, changes of words and phrases here and there. These changes do not greatly modify the character of the Court.

TUESDAY, OCTOBER 18.

On Tuesday, St. Luke's day, nominations were made by the House of Bishops for Bishops of the Missionary Districts of Cuba, Hankow, and Salt Lake. The Provincial System was submitted, without discussion. Progress was made with the canon providing Courts of Review, and in the afternoon there was held the last but one of the Convention missionary sessions.

MISSIONARY BISHOPS NOMINATED.

The House of Bishops nominated for Bishop of Cuba the Rev. A. W. Knight, Dean of St. Philip's Cathedral, Atlanta; for Bishop of Salt Lake the Rev. Franklin S. Spalding, rector of St. Paul's Church, Erie; and for Bishop of Hankow, the Rev. Logan H. Roots, who has been a missionary in the Hankow district since 1896.

OTHER ACTION OF THE BISHOPS.

The House also voted to create Mexico a foreign Missionary District, and approved a canon permitting the election of a Bishop Coadjutor for a Missionary District, the same being for relief of Bishop Hare of South Dakota. The Bishops continued discussion of the divorce canon, and adopted the following, as the fourth clause in the canon they have presented to the Deputies.

"4. The judgment of the Bishop shall always be taken before a divorced person who has a former husband or wife still living, and who is married to another, may be confirmed or permitted to receive the Holy Communion; provided that the sacraments shall in no case be refused to any penitent person in imminent danger of death, nor to the innocent party in a divorce granted for the cause of adultery."

REPORT ON PROVINCES.

In the House of Deputies Mr. Saunders of Massachusetts made the report for the Joint Commission on Provinces, and it was received and referred.

The Commission recommends that seven Provinces be created, substantially as follows:

1. New England.
2. New York and New Jersey.
3. Pennsylvania southward through the Virginias.
4. North Carolina, Tennessee, and all states south of Virginias to Texas, inclusive.
5. Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri, Kansas, Oklahoma, and the Indian Territory.
6. The states of Minnesota, North Dakota, South Dakota, Nebraska, Colorado, Utah, Idaho, Wyoming, and Montana.
7. The Pacific Coast, Alaska, Hawaii, and the Philippine Islands.

Dioceses and Missionary Districts to have equal synodical rights and privileges in the Provincial Synod. The Synod shall be composed of two Houses; a Provincial House of Bishops, embracing all the Bishops residing within the bounds of the Province having seats and votes and the House of clerical and lay Deputies, chosen by the several Dioceses and Missionary Districts. Three months after the proposed canon takes effect, the senior Bishop in each Province shall convene the Bishops in each Province for the purpose of electing a Primate for such term of years as the Provincial Synod may determine.

COURTS OF REVIEW.

The Deputies considered further the canon providing Courts of Review, but left it unfinished at the hour of adjournment at noon. Section 20 was adopted, after a very slight change had been made in Section 8, made at the suggestion of Mr. SAUNDERS of Southern Virginia. When Section 22 was under consideration, Mr. CARPENDER (New Jersey) asked that expenses of these courts fall on the Diocese, and this brought in the matter of General Convention expenses. Mr. SKIDBY, the Treasurer, being called, explained that the receipts of the Convention are about \$13,000. There is paid out in salaries, covering the three years, \$4,458, the journal costs \$3,700 to print, and there is left only \$3,640 in even figures to defray an almost endless number of small items. It is exceedingly difficult, he said, to make financial ends meet. There is now, happily, a small balance. Even the assessment of \$3 on each clergyman was often found to be a hardship, and in not a few instances Bishops have been known to make up assessments from their own stipends.

Mr. LEWIS (Pennsylvania) offered a substitute for Section 22 (relating to the expense of trials), to which JUDGE ANDREWS (Central New York) replied that the efficiency of the canon depends largely upon this provision. There should be no attempt to impose the costs upon the Diocese in which the trial was had. The Church can afford to incur such expenses as are necessary for the dispensing of justice. Mr. BROWNE (Washington) moved an assessment of \$1 when such need shall arise, and the clause or section was made to provide accordingly. Section 23 was adopted, and returning to Section 1, which creates the judicial departments, a long debate arose, during which there were messages from the House of Bishops, and announcements of nominations for Missionary Bishoprics. Concurrence of the Deputies was given to the naming of a committee on relations with the American Bible Society.

"WITHIN THE BOUNDARIES OF THE UNITED STATES."

From the committee on Amendments to the Constitution the Rev. Dr. HUNTINGTON (New York) reported on the meaning of the phrase "within the boundaries of the United States." The committee construed that phrase in the Constitution to mean all territory and possession within the jurisdiction of the United States, and not merely that territory lying between the Atlantic and Pacific and between Canada and Mexico. The House voted to accept the definition as presented by the Rev. Dr. Huntington. The issue was similar to one which came before the United States Supreme Court a year or two ago.

REPORTS FROM COMMITTEE ON THE STATE OF THE CHURCH.

A resolution was reported by the committee on the State of the Church recommending that a joint committee of two Bishops, two clerical and two lay deputies, be appointed for the purpose of petitioning the State Legislatures to consider "the great curse of divorce and to reduce the statutory grounds, on which divorce is granted." The resolution provided that those States which permit no divorce, or divorce for adultery only, be excepted. After a short discussion, it was voted to refer the matter to the interdenominational committee on the uniformity of marriage and divorce, of which Bishop Doane of Albany is Chairman.

The same committee also presented a resolution touching upon the negro question in the South, which was brought up last week by the Rev. ROBERT STRANGE, D.D. (Virginia), who submitted a memorial adopted by a conference of Colored Workers at Newark, asking that a Missionary District in charge of a colored Missionary Bishop be formed in the South, the Bishop to have a seat in the House of Bishops. The committee recommended that a Joint Commission of five Bishops, five clerical and five lay deputies be appointed to obtain information, and suggest proposed legislation to the next General Convention. The recommendation was adopted.

MARRIAGE AND DIVORCE AGAIN.

The Rev. E. A. WHITE (Newark) presented an amendment to the divorce canons providing against all re-marriage of divorced persons, but adding also these words: "But the section is not to be considered as the expression of an opinion by this Church as to the interpretation of the ninth verse of the 19th chapter of the Gospel of St. Matthew, nor as pronouncing upon the validity of the re-marriage of the innocent party divorced for the cause of adultery."

It went to the committee on canons.

SUFFRAGAN BISHOPS.

A proposition to establish a system of Suffragan Bishops was brought before the House by the Rev. Dr. Huntington of New York and Rev. Dr. F. P. Davenport of Tennessee. The Rev. Dr. HUNTINGTON offered an amendment to the Constitution removing the language which would prohibit the election of such Bishops.

THE BURIAL OFFICE.

The Rev. ROBERT B. NELSON (Lexington) had referred to a committee a proposal to strike from the Prayer Book the rule which forbids a clergyman to read the burial service over a suicide, an excommunicated or unbaptized person.

OTHER MATTERS.

Mr. HICKS (Arkansas) moved a committee of eight clergy and seven laymen to investigate and report whether the present inequality of representation in the House of Deputies is as it ought to be. Adopted. The Board of Missions was authorized to appoint a special

committee of its own, if it deemed it expedient to do so, to arrange a service for the use of Swedish congregations. Consent was given to select names for Dioceses heretofore covered by the one name of Central Pennsylvania.

BOARD OF MISSIONS.

On Tuesday afternoon the Convention sat as a Board of Missions, and heard about conditions in Cape Palmas, Alaska, and Southern Brazil. The Bishops of these Districts argued from the point of view that what has been accomplished is worth all it has cost, and that therefore further effort should be made and support given. As on other days, many questions were asked of the speakers, who gave practically what they have given in previous addresses during this Convention. BISHOP ROWE brought out the fact that native effort has the confidence of white people. BISHOP KINSOLVING pleaded for \$30,000 a year, and promised results accordingly. BISHOP FERGUSON pointed out the hindrances due to Christian disunity.

BISHOP DOANE recommended that the report of the committee of fifteen on the missionary canon be not adopted, but that the canon now in charge of the deputy from New York, the Rev. Dr. Huntington, when perfected, be passed by the Convention. He was declared to be out of order, and the Bishop's motion was tabled.

WEDNESDAY, OCTOBER 29.

Wednesday was a day of discussion, without decision on any important matter save refusal to grant permissive use of the Revised Version of the Scriptures in reading the morning and evening lessons.

The Bishops received names for the Missionary District of Mexico; appointed the Bishops of Pennsylvania, Ohio, and Coadjutor of New York to be members of an enlarged committee to consider work among the Jews, and whether the Society for that work shall be discontinued; and named the Bishops of North Carolina, Vermont, and Minnesota as members of the committee to consider the matter of Bishops Suffragan. The Bishops also listened to the reading of a long report of the standing committee on the Relations of Capital and Labor. [That report will be found on another page of this issue.]

At its request the committee was continued.

IN THE HOUSE OF DEPUTIES.

The Deputies agreed upon a joint resolution to adjourn on Tuesday, October 25th, the closing service to be held in Trinity Church at five o'clock on that day. A joint committee of two in each order was agreed upon to petition Congress to erect separate structures at army posts for religious worship.

MARRIAGE AND DIVORCE.

The Rev. Dr. Eccleston (Maryland) reported for the committee on the Marriage and Divorce canon offered by the House of Bishops. The report recommended concurrence with clauses 1 and 2 (as printed on page 886) and changes in clauses 3 and 4 so that they would read as follows:

"3. No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon is not to apply to the innocent party in a divorce for adultery; provided, that before the application for such re-marriage a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the court's decree and record, if, possible, with proof that the defendant was personally served, or appeared in the action, be laid before the ecclesiastical authority; and such ecclesiastical authority, having taken legal advice thereon, shall have issued a license for such marriage. Provided, further, that no minister shall be liable to censure or discipline for refusal to solemnize such marriage.

"4. If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism or Confirmation or to the Holy Communion has been married otherwise than as the word of God or the discipline of this Church allow, such minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereon; but no minister shall in any case refuse these ordinances to a penitent person in imminent danger of death, or to any person re-married after having been divorced on the ground of adultery, who shall deliver to the minister his or her solemn declaration in writing that he or she was an innocent party in such action for divorce."

The Rev. Dr. HUNTINGTON (New York) urged the adoption of the report, and the Rev. Dr. ECCLESTON (Maryland) spoke for concessions. Nobody had changed his mind, but something ought to be done to combat the evil of divorce. Mr. BRADFORD (Delaware) characterized the report as an unjustifiable compromise that bears the mark of suspicion, but there were cries of "No." No decision was reached.

THE NECROLOGY.

The Rev. Dr. De Rosset (Springfield) read the necrology list, the deputies standing, and then Courts of Review discussion was again taken up.

COURTS OF REVIEW FINALLY CREATED.

Section 24 was adopted, and then the canon as a whole. There were created eight judicial departments, section 1 providing for them as follows:

1. Dioceses of Maine, New Hampshire, Vermont, Massachusetts, Western Massachusetts, Rhode Island, and Connecticut.

2. Dioceses of New York, Long Island, Albany, Central New York, Western New York, New Jersey, Newark, and the Missionary District of Porto Rico.

3. Dioceses of Pennsylvania, Pittsburgh, Central Pennsylvania, the new Diocese formed from Central Pennsylvania, Delaware, Maryland, Easton, Washington, Virginia, Southern Virginia, and West Virginia.

4. Dioceses of North Carolina, East Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Lexington, and the Missionary Districts of Asheville and Southern Florida.

5. Dioceses of Ohio, Southern Ohio, Indianapolis, Michigan City, Chicago, Quincy, Springfield, Michigan, West Michigan, Marquette, Milwaukee, and Fond du Lac.

6. Dioceses of Minnesota, Iowa, Nebraska, Montana, Colorado, and Missionary Districts of Duluth, North Dakota, South Dakota, Laramie, Boise, and Salt Lake.

7. Dioceses of Missouri, West Missouri (Kansas City), Arkansas, Louisiana, Kansas, Texas, Dallas, West Texas, and the Missionary Districts of New Mexico, Salina, Oklahoma and Indian Territory.

8. Dioceses of California, Los Angeles, Oregon, and Missionary Districts of Olympia, Spokane, Sacramento, Arizona, Alaska, Honolulu, and the Philippine Islands.

Further sections of the canon provide that in each of these departments there shall be a Court of Review, which shall be composed of a Bishop therein, three Presbyters, canonically resident in one or other of the Dioceses or of the Missionary Districts within the department, and three lay communicants of the Church, having domicile in the department. These shall be chosen at each General Convention, the Bishop in each department being the presiding officer of the court. The jurisdiction of these courts is to hear and determine appeals from decisions of diocesan or other trial courts, on the trial of a Presbyter or Deacon, where appeal may be made by any minister convicted in whole or in part on any charge in a trial court, or where, with the written request of at least two Bishops of other jurisdictions within the department, the Bishop or the Standing Committee of the Diocese or Missionary District within which a trial was had may appeal from a decision of a trial Court acquitting the accused of a charge involving a question of doctrine, faith, or worship. Appeals are to be heard upon the record of the trial Court, which record is to be transmitted to the Court of Review, and except for the purpose of correcting the record, if defective, no new evidence shall be taken by the Court of Review. The accused may appear and be heard in person or by counsel. Such counsel shall be a communicant of the Church. A Church Advocate may be appointed from time to time by the Bishop, or in case of his inability to act, by the Standing Committee of a Diocese or Missionary District in which the trial was had, to appear in behalf of the Church on any appeal. The Church Advocate shall be a communicant of the Church. The Court may reverse or affirm, in whole or in part, the decision of the trial Court, or, if in its opinion justice shall so require, it may grant a new trial. The concurrence of five members of a Court shall be necessary to pronounce a judgment. Sentences are to be pronounced by the Bishop of the jurisdiction in which the trial was had. Expenses are to be charged to the Contingent Fund of the General Convention, and provision is made for special assessments if necessary for this purpose. Should a general Provincial System some time be adopted, the judicial departments created in this canon shall be abrogated, and the power to elect members of the several Courts of Review in the Provinces shall be vested in the respective provincial councils.

THE REVISED BIBLE.

The Rev. Dr. ALSOP, from the committee, brought up the Revised Version resolution, and pleaded for its adoption. The Marginal Readings Bible has given much relief, but more is needed. Mr. THOMAS (Pennsylvania) thought the Church hardly ready for the Revised Version. He declared the Prayer Book must be altered if this permission be granted. Mr. BROWNE (Washington) opposed, and the Rev. Dr. BAKER (New Jersey) said Marginal Readings have not been given a fair trial as yet. The Rev. Dr. FOLEY (Central Pennsylvania) pointed out that it is mere permission, not compulsion, that is wanted. The Rev. Dr. STONE (Chicago) said the old standard is good enough, and the Rev. Dr. LITTLE (Chicago) argued in the same strain. PROFESSOR NASH (Massachusetts) said the Marginal Readings tided us over a time, but that now he favored the Revised Version, since so many desire it. The Rev. Dr. CAREY (Albany) preferred the American revision if any were to be adopted. PRESIDENT McKIM called Judge Stiness to the chair, and made an exceedingly strong speech in favor of the Revised Version. Our present version gained its place because of liberty of action. The Marginal Readings was a forward step. Let the Church take another. Are we afraid of truth? If the Revised Version is to be discredited, let it be by perfect liberty of use. The Rev. Dr. ALSOP attempted to refute the arguments that a change would shock, and that there is inferiority of style, and said he spoke in the interest of the pews. A vote was taken by orders, and stood: Clerical, Ayes 23, nays 31, divided 7. Lay, ayes 16, nays 32, divided 1. The proposition, the initiative in which had been taken by the convention of

the Diocese of California, was thus defeated by a large majority in each order.

THURSDAY, OCTOBER 20.

On Thursday, the 20th inst., the Bishops nominated the Rev. Henry Damorel Aves, LL.D., rector of Christ Church, Houston, Texas, to be Bishop of the new Missionary District of Mexico, and the Deputies adopted a Divorce canon, framed by themselves, after rejecting by a decisive vote the canon sent them by the Bishops.

There was a celebration of the Holy Communion on Thursday morning in St. Paul's Church, Tremont Street. The Presiding Bishop was the celebrant, assisted by Bishop Lawrence. Immediately after this service, a ballot was taken for the Mexico bishopric, resulting in the choice of the Rev. Dr. Aves. Returning to Emmanuel Church, the Bishops adopted a canon covering the matter of Courts of Review on the trial of Bishops, and appointed several committees.

WORK AMONG COLORED PEOPLE.

When the report on Work among the Colored People was read The BISHOP OF ALBANY offered the following resolution:

"Resolved, That in accepting the report of this committee, the Bishops of this House put on record their conviction that while waiting for the adoption of some plan that shall deal more effectively with the great problem of the religious care of the colored people of this country, the conscience of the Church needs to be aroused to the absolute inadequacy both of means and of methods, for the discharge of this tremendous responsibility, and the House of Bishops therefore urges the Board of Managers of the Missionary Society to take such steps as may tend toward spreading and deepening the realization of our duty in dealing with the missionary work which lies nearest to our own doors, in order that a larger appropriation may be secured by designated offering, or otherwise, for the care of this great multitude of people who, although of another race, have been bought with the blood of our Lord and Saviour Jesus Christ; and are in sore need of the teachings of His Gospel to uplift them to a sounder faith and a purer life." The resolution was adopted.

MISSIONARY WORK IN THE MIDDLE WEST.

A memorial was presented by the Bishop of Marquette relating to the serious needs for greater missionary vigor in the Dioceses of the Middle West. In part, that memorial reads as follows:

"In the five states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, there is a present population of over fifteen and a half millions, in which we have only 103,000 communicants, or one to each 149 persons.

"The Dioceses within Iowa, Missouri, Minnesota, and Nebraska contain over 5,900,000 persons, and 32,000 communicants, or one to each 180 persons.

"The whole appropriation from our General Board, including Indian and colored work, for these 16 Dioceses amounted to only \$14,150.

"The contributions from the same region toward the appropriations of the Board were \$55,000, and an additional amount as specials of \$66,000.

"During the year, Alaska, with 70,000 people, received regular appropriations of \$33,000, besides several thousand dollars as specials.

"The four states of Idaho, Montana, and the two Dakotas have 1,125,000 persons and over 11,000 communicants, or one to every hundred persons.

"The appropriations for the last year to this region were \$55,000, and specials were \$28,000.

"It is respectfully urged that an appropriation of \$14,150 is too small to represent the Church's duty to 21,400,000 people."

IN THE HOUSE OF DEPUTIES.

At the opening of Thursday's session in the House of Deputies, Prof. Sanday of Oxford was given the right to a seat on the platform. There had come up a proposition to abolish the vote by orders, and substitute a two-thirds vote. The Rev. Dr. Huntington (New York) reported for the committee against the change, and the report was approved. The Rev. Dr. Hodges (Maryland) presented the report of the joint committee on Christian Education, and the Rev. Dr. Duncan (Louisiana) that on Christian Unity." [The former report is deferred for publication next week.]

REPORT ON CHRISTIAN UNITY.

The Christian Unity committee complained of a too limited scope, saying nothing can be done under present regulations. It is desired to meet with committees of other bodies, to the end that common cause may be made in behalf of a better observance of the Lord's Day, higher regard for the sanctity of the marriage bond, and greater efforts in behalf of Christian education. The enlarged scope was granted and the committee continued.

PROHIBITED DEGREES OF MARRIAGE.

The Rev. Dr. Oberly, New Jersey, reported from the committee on Prohibited Degrees of Marriage, and said it is deemed inexpedient to make any ruling at this time. There was a dissenting report, written by Bishop Coleman, and Dr. Oberly read both of them. The majority report was approved.

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THE BISHOPS-ELECT.

THE Very Rev. Albion W. Knight, Jr., Bishop-elect of Cuba, is at the present time Dean of St. Philip's Cathedral, Atlanta, Georgia, and is about 45 years of age. He studied at the University of the South, and was ordained deacon in 1881 and priest in 1883, both by the late Bishop Young of Florida. He entered upon missionary work in the southern part of that Diocese, and in 1884 became rector of St. Mark's Church, Palatka, exchanging that post two years later for the rectorship of St. Andrew's Church, Jacksonville. It was while he was rector of the latter parish that the terrible epidemic of yellow fever devastated the Gulf States, and particularly the city of Jacksonville. Mr. Knight remained at his post, ministering to the stricken people of his district, quite as largely without as within his parish. He succumbed to the disease, but happily recovered. He became Dean of St. Philip's Cathedral, Atlanta, in 1893, and has continued as such to the present time. He has been a member of each General Convention since 1889, and is at the present time President of the Standing Committee in the Diocese of Georgia.

The Rev. Franklin Spencer Spalding, Bishop-elect of Salt Lake, is rector of St. Paul's Church, Erie, Pa., in the Diocese of Pittsburgh. He is the son of the late Bishop Spalding of Colorado, and is about 40 years of age. He was born in Erie, and was educated at Prince-

field. He is a clerical delegate to the present General Convention from the Missionary District of Hankow, and his father, Mr. P. K. Roots, is a lay deputy from Arkansas—perhaps the only instance of father and son being consecutively members of the House of Deputies.

The Rev. Henry D. Aves, LL.D., Bishop-elect of Mexico, was graduated at Kenyon College, Gambier, Ohio, with the degree of Ph.B. in 1878, and the degree of B.D. in 1883. In the latter year he was ordained deacon by Bishop Bedell, and was advanced to the priesthood by the same Bishop in the year following. He was rector of St. Paul's Church, Mount Vernon, Ohio, from 1883 till 1885, and of St. John's Church, Cleveland, 1885 to 1892. It was while he was engaged in the latter cure that the somewhat sensational trial of the Rev. Howard MacQueary for heresy took place in the Diocese of Ohio, and Dr. Aves was president of the court, and as such, cast the decisive vote for the conviction of the accused, who was thereupon suspended and afterward deposed. Dr. Aves has been rector of Christ Church, Houston, Texas, since 1892, and is examining chaplain, a member of the Board of Missions and of the Board of Regents in the Diocese of Texas. He is also the Secretary for General Missions in the district comprising the Gulf Dioceses. It is said that Dr. Aves refused election as deputy to the present General Convention because he could not vote with the Texas delegation against reform of the divorce canon and against the change of



REV. L. H. ROOTS,
Bishop-elect of Hankow.



REV. F. S. SPALDING,
Bishop-elect of Salt Lake.



REV. A. W. KNIGHT,
Bishop-elect of Cuba.

ton, from which he was graduated in 1887 with the degree of B.A., and at the General Theological Seminary with the degree of B.D. in 1891. He was ordained deacon by his father in the latter year, and was advanced to the priesthood by the same Bishop in the year following. He was engaged in work in Denver until 1896, having first the charge of All Saints' Church and being afterward principal of Jarvis School and rector of St. Luke's Church, Montclair. In 1896 he entered upon his present rectorship of St. Paul's, Erie, a parish of which his lamented father was at one time the rector. As Bishop of Salt Lake, Mr. Spalding will have a part of the jurisdiction over which his father was for so many years Bishop, since western Colorado is a portion of the Missionary District of Salt Lake. Mr. Spalding was one of the speakers at the Brotherhood of St. Andrew Convention of 1903 in Denver, where he made an excellent impression upon those who were privileged to listen to him. In Erie he has done a splendid work in bringing a moribund and disunited parish together and making of it a working force.

The Rev. Logan H. Roots, Bishop-elect of Hankow, is already a priest of that Missionary District and President of its Standing Committee. He is a Western man by birth, about 34 years of age, but was educated for the most part in Massachusetts, graduating at Harvard with the degree of B.A. in 1891, and at the Episcopal Theological School of Cambridge with the degree of B.D. in 1896. While at Harvard he was one of the leading members in the St. Paul Society, which comprises Churchmen studying at the University, and also in the Y. M. C. A. While spending a year in graduate work he was General Secretary of the Harvard Y. M. C. A. He was ordained deacon in 1896 by the Bishop of Massachusetts, and after serving for a few months at St. Stephen's Church, Fall River, Mass., he was sent to the China mission, the Alumni Association of the Cambridge Divinity School paying his stipend so that he might be regarded as a representative of their school, an arrangement which has been continued to the present time. He was assigned to work as instructor in English at the Boone College, Wuchang, for the first two years, at the conclusion of which he was advanced to the diaconate by Bishop Graves and was then transferred to Hankow in central China, which latter became the see city of Bishop Ingle in 1902. In that year Mr. Roots succeeded Bishop Ingle in the rectorship of St. Paul's Church, Hankow, which has a congregation of seven or eight hundred Chinese, as now he succeeds the same Bishop in the episcopate. Mr. Roots has been President of the Standing Committee ever since the creation of the Missionary District of Hankow. He is at the present time in this country on his furlough after having spent nearly eight years consecutively in the China

name of the Church, both of which latter reforms he urgently favors. He received the degree of LL.D. from Rutherford College in 1901.

A GIFT TO DR. HUTCHINS.

THE Rev. Charles L. Hutchins, D.D., who was for 27 years Secretary of the House of Deputies of the General Convention, was given on Friday, the 21st inst., a handsome silver loving cup. The presentation was private and entirely informal.

The cup, which was on exhibition in the House of Deputies, is of sterling silver, beautifully embossed, and between the handles are the following inscriptions, one on either side:

Concord Day,
October 15.

General Convention,
Boston, Mass.

In Grateful Recognition
of the
Faithful and Efficient Services
of

The Reverend Charles Louis Hutchins, D.D.,
Twenty-seven Years
1877—Secretary—1904
of the
House of Deputies.

The money for the cup was contributed by individual members of the House of Deputies on the way back from Concord last Saturday, where the members of both houses had been entertained by Dr. Hutchins.

WHAT is honor but the height, and flower, and top of morality, and the utmost refinement of conversation? Virtue and honor are such inseparable companions that the heathens would admit no man into the temple of Honor who did not pass into it through the temple of Virtue. Princes, indeed, may confer honors; but they are a man's or woman's own actions which must make him or her truly honorable. And every man's life is the herald's office from which he must derive and fetch that which must blazon him to the world; honor being but the reflection of a man's own actions, shining bright in the face of all about him, and from thence rebounding on himself.—South.

CAPITAL AND LABOR.

REPORT OF THE STANDING COMMISSION ON THE RELATIONS OF CAPITAL AND LABOR, PRESENTED IN THE HOUSE OF BISHOPS ON WEDNESDAY AND IN THE HOUSE OF DEPUTIES ON THURSDAY.

THE Standing Commission on the Relations of Capital and Labor was appointed by the General Convention of 1901, on the motion of the Rev. Dr. R. H. McKim, of Washington, and its duties were defined as follows:

First, to study carefully the aims and purposes of the Labor Organizations of our country.

Secondly, in particular, to investigate the causes of industrial disturbances, as these may arise.

Thirdly, to hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace.

The Commission was directed to give an account of its proceedings to the General Convention, and it submits accordingly the following report.

Taking the definitions of our duty in reverse order, we have to say regarding *arbitration* that no request for our services has been received.

We have to confess regarding *investigation* that we have not, as yet, succeeded in studying in common, the occasions of current disturbances. We are agreed, however, in the conviction that the causes of the violence of the past three years, in Pennsylvania, in Colorado, and in Illinois, are not so much economical as moral. The strike commonly begins in distrust. The reason at the heart of it is that the master has as little confidence in the good will of the men as the men have in the good faith of the master. The employer and the employed, separated by our industrial conditions at such a social distance as to make fraternal understanding difficult, make their bargain one with another, under these conditions, not as partners, but as competitors. Where distrust and antagonism are well founded, there is nothing for it, so far as the Church is concerned, except conversion. They who are at fault are to be admonished, on the one side against prejudice and passion, and on the other side against covetousness and the sins which proceed from the inordinate love of riches. Where distrust and hostility are unfounded, the Church may afford an opportunity of conference. The capitalist and the laborer are alike sons of the Church. They may not sit in the same seat, or even in the same building; that is largely a matter of locality. But there is as much loyalty to the Church and to the Divine Head of the Church in the one class as in the other. The voice of the Christian Religion reaches both capital and labor. The Church helps to remove the moral causes of industrial strife when she brings these different members of her family into better acquaintance.

Beside these duties of arbitration and of investigation, we are charged to study the aim and spirit of labor organization.

We perceive among our clergy and laity alike, much ignorance (frankly confessed and deplored) as to the principles which are involved in the conflicts of the industrial world. At the same time, it is plain that an enlightened public opinion is one of the determining factors of the situation. Every industrial dispute involves three parties—the employer, the employed, and the public; and the public eventually casts the deciding vote. Thus a serious social responsibility rests upon every Christian citizen and, more especially, upon the Christian minister.

We suggest, therefore, the following books, as affording an introduction to the study of these matters:

Westcott, *Social Aspects of Christianity* (Macmillan).
 Mitchell, *The Organization of Labor*.
 Drage, *The Labor Problem* (Smith, Elder & Co.).
 Peters, *Labor and Capital* (Putnam).
 Bull Lectures, 1904, *Organized Labor and Capital* (Jacobs).
 Brooks, *The Social Unrest* (Macmillan).
 Gladden, *Tools and the Man* (Houghton, Mifflin & Co.).
 Abbott, *Christianity and Social Problems* (Houghton, Mifflin & Co.).
 Peabody, *Jesus Christ and the Social Question* (Macmillan).
 Report of the Anthracite Coal Commission.

We call attention to the analogy between certain offences of the Union, and like offences, past or present, of both the capitalist and the Churchman. Thus the employer's black-list corresponds to the Union's boycott, and both are akin to the major excommunication. The lock-out and the strike are of the same nature, and there is no great difference between such endeavors to employ the argument of famine and an interdict which deprives a people of the blessings of spiritual life.

The question of the closed shop is like the question of the closed state. Men whose Puritan ancestors strove to maintain a state whose privileges should belong only to members of the Church, ought to be able to understand the struggle of their brethren to maintain a shop in which no man shall serve except a member of the Union. They may not agree with these brethren, but they ought to appreciate their self-sacrifice. The laborer has learned from the capitalist to despise order and break law. He has learned from the Churchman to pursue the dissenter with menace and violence. The recent tragedies in Colorado do not follow at a far distance the mas-

sacres which in the sixteenth century ensued upon the withdrawal of Holland from the ecclesiastical union.

While, then, we condemn the tyranny and turbulence of the Labor Union, and call upon the law to preserve the liberty of every citizen to employ whom he will and to work for whom he will, we deprecate the hasty temper which, in condemning the errors of the Unions, condemns at the same time the whole movement with which they are connected. The offences of the Union are as distinct from the cause for which the organization of labor stands, as the Inquisition is distinct from the gospel.

In the face of a prejudice and an hostility for which there are serious reasons, we are convinced that the organization of labor is essential to the well-being of the working people. It is based upon a sense of the inestimable value of the individual man. "The cause of labor is the effort of men, being men, to live the life of men." Its purpose is to maintain such a standard of wages, hours, and conditions as shall afford every man an opportunity to grow in mind and in heart. Without organization the standard cannot be maintained in the midst of our present commercial conditions.

This report is designedly general in its terms, but there is one matter which we are constrained to commend in particular to the consciences of Christian people. We do not undertake to say how much of the blame of child labor belongs to the employer and how much to the parent. But we do say this: that the employment of children in factories and mills depresses wages, destroys homes, and deprecates the human stock. Nothing is so important in any community as a human being. Whatever interferes with the proper nurture and education of a child, contradicts the best interests of the nation. We call, then, on Christian employers and on Christian parents to endeavor after such betterment of the local and general laws as shall make the labor of children impossible in this Christian country.

In the name of our common Master, we ask the attention and the energy of the Church to the removal of this and other crying evils. Thus shall we assist in setting forward the kingdom and obedience of our Lord and Saviour Jesus Christ.

We offer the following resolution:

Resolved, That the Commission be continued.

(Signed) HENRY C. POTTER,
 WILLIAM LAWRENCE,
 CHARLES P. ANDERSON,
 R. H. MCKIM,
 GEORGE HODGES,
 C. D. WILLIAMS,
 SAMUEL MATHER,
 JACOB RIIS.

VARIOUS COMMITTEES AND COMMISSIONS.

In the past week several committees have been named on resolutions and numerous changes have been made in committees existing.

On the joint committee on the Resignation of Bishops, the deputies have named the Rev. Drs. Hutchins (Mass.), Fiske (Rhode Island), and the Rev. Mr. Rollit (Minnesota); and Messrs. King (Rhode Island), Jackson (Connecticut), and Wilkes (North Carolina).

Bishops Jaggar and Adams, Messrs. Randall (Maryland), and Pepper (Pa.), have been named to vacant places on the Commission on Christian Unity.

The Bishops have appointed the Bishops of Long Island and Coadjutor of Pennsylvania to fill vacancies on the committee on Ecclesiastical Relations.

As a joint commission on Work Among the Colored People the following were named as members from the House of Deputies, the Rev. Drs. Clark (Va.), Joyner (South Carolina), Winchester (Mo.), and Pittinger (North Carolina), and Messrs. Bryan (Va.), Wiggins (Tenn.), Rockwell (Kan.), Old (Southern Va.), and McConnell (Louisiana).

To fill vacancies on the committee to name the Board of Managers and the Missionary Council, the Rev. Dr. Eccleston (Maryland), and Mr. W. A. Robinson (Kentucky) were named.

On the committee for separate structures for divine service at army posts, the Rev. Messrs. Lee (Lexington), and Hooker (Montana), with Messrs. Singleton (Washington) and Lamberton (Pennsylvania) were named.

To consider the feasibility of continuing the work among the Jews, a joint committee is to be appointed. The Bishops have named as their representatives the Bishops of Pittsburgh, Long Island, and Coadjutor of New York.

The committee on Promotion of Work among the Blind consists of the Bishops of Pennsylvania, Pittsburgh, and Connecticut, the Rev. Drs. Bodine (Pa.), and Dame (Md.), the Rev. Mr. Hewitt (Southern Ohio), and Messrs. Jackson (Conn.), Pierrepont (Long Island), and Phillip (Los Angeles).

To nominate trustees of the Clergy Relief Fund, this committee was named: The Bishops of Springfield, West Texas, and Los Angeles; the Rev. Drs. Lawrence (Western Mass.), McIlvaine (Pitts-

burgh), and Israel (Central Pa.), and Messrs. Stevens (Newark), White (Marquette), and Ringwalt (Nebraska).

Mr Brown of Maine was named to the committee on the Standard Bible in place of Mr. Boyce.

As a Deputies' committee on "The Proper Use of the Word 'Communicant,'" the Rev. Drs. Hodges (Md.), Bellinger (Central New York), and Renouf (New Hampshire), were named.

On the joint committee on the American Bible Society, the members appointed are the Bishops of New Hampshire, Nebraska, and Kansas; the Rev. Drs. Harriman (Conn.), McBryde (Southern Virginia), and Norton (Arkansas), and Messrs. Sowden (Mass.), Wilmer (Virginia), and Brown (Maine).

The Bishop Coadjutor of Chicago was named to fill a vacancy on the joint committee on Reformed Episcopal Orders.

IN THE INTERESTS OF SUNDAY SCHOOLS.

BOSTON, October 20.

HERE was a very large congregation at Trinity Church on the morning of St. Luke's day. The Bishops were there, because an hour later they were to vote upon nominations for Missionary Bishops, and the representatives of Sunday School commissions and institutes were there, because at ten that morning they were to assemble in the first conference of such commissions to be held in the Church. At this conference, meeting downstairs in Trinity Chapel, thirty organizations were represented. The Rev. C. P. Mills of Massachusetts was chosen chairman, both temporary and permanent, and the Rev. W. W. Smith, M.D., New York, secretary. Step by step the various stages were gone over in the formation of something that will hold together all official organizations in the Church, interested in education of youth, and enable them effectively to advance the great cause in hand. Extreme care was taken not to bind commissions and institutes to the federated idea, but only to bind those present, whose action is to be reported back to the diocesan organizations for ratification. Care was also taken to show that only official organizations are to have membership, since it is desired that the Church shall act.

It would have been possible for interests to clash, and some fear was felt in advance that they might do so. But the fear was groundless. A more delightful and harmonious beginning no federation ever had. The Rev. Mr. HARROWER of New York made a long report, sketching the growth of Sunday School organizations within the Church, claiming nothing for anyone, and giving credit for each advance. The address was diplomatic and sincere. It was followed by a recommendation of a constitution, and this document was, later in the day, adopted, after it had been voted that federation is desirable, and a great many minor changes had been made in the constitution as proposed.

The Rev. Mr. Harrower was followed by Mr. GEORGE C. THOMAS in an address, impromptu and from the heart, that must remain historic in the hearts of all who heard it. It was the advice of a strong layman, a veteran in Church work. A profound impression was made by it. His advice was not to get methods of Sunday School teaching too technical, and that the teacher do not forget his and her first duty, that of bringing the child to Jesus Christ. Mr. Thomas was given a vote of thanks for his splendid address. The meeting then adopted the following:

"Resolved, That it is the sense of this meeting that the time has arrived when all official organizations in Dioceses and Missionary Districts, aiming at the uplift of Sunday School instruction and the religious instruction of the youth of the Church, shall be federated for greater influence and efficiency."

After the adoption of the constitution, a committee of eleven was named, to include the chairman and secretary, to present the matter to the various diocesan organizations, and to prepare for a national meeting of Sunday School workers, to be held in October 1905. The committee, with the officers named, consists of the Rev. Messrs. A. A. Butler, D.D., Charles Scadding, Pascal Harrower, William Wiley, Lester Bradner, L. N. Caley, and T. C. Robinson, and the Messrs. H. V. Seymour and James G. Greenough.

In the afternoon there was a conference on Sunday School work, held in Trinity Chapel, and attended by three hundred persons. A member of the Vacation Conference committee of the American Church Missionary Society invited Sunday School interests of the whole Church to unite in holding, in July of next year, an Educational conference in connection with the Vacation Conference, to be held probably at Richfield Springs.

On Tuesday evening a public meeting was held in Trinity Church, which was filled. BISHOP GREER of New York presided, and in brief introductory remarks called attention to the mental activity of the time, the general appetite, the intellectualization of the world and the lack of a corresponding advance in moralization.

The Rev. Dr. A. A. BUTLER, Warden of Seabury, advanced three fundamental reasons for the necessity of the Sunday School: To preserve the religious experience of the past, to preserve the religion of the present, and for the future salvation of the American nation.

"If America is lost, as thousands of nations have been, she will not be destroyed at the ballot box, but at the desk in the public schools, and America is doing it in the name of religious freedom. It is in the youngest and greatest nation that the sin of religious omission is leaving open the virgin soil for the entrance of atheism.

The exclusion of religion from the public schools means the destruction of morality in the State. The only saving factors are the 600,000 Christian school teachers who, by their example and influence, are helping the secular schools. We must have secular schools, we must have Sunday Schools to educate these Christian teachers."

DEAN HODGES of the Episcopal Theological School in Cambridge outlined nine qualities essential to the good Sunday School teacher: Punctuality, cheerfulness, sympathy, patience, knowledge, imagination, expression, gift of interrogation, religion.

The Rev. Dr. PEABODY of Grpton School, in an eloquent address emphasized the importance of religious training at home.

DEAN ROBBINS of the General Seminary spoke on the child's claim on the Church, which, said he, "is as broad as is the need of the child."

"There should be Church services provided, adapted to children; and instruction should be given them, not by half-authorized Sunday School teachers, but by the best priests the parish can produce."

OTHER GATHERINGS OF LAST WEEK.

CHURCH TEMPERANCE SOCIETY.

Bishop Coleman of Delaware presided at the Church Temperance Society meeting held at the Church of the Advent on Monday evening. There was a good congregation present, in spite of the fact that the hour conflicted with the reception of the Episcopalian Club, where were most of the deputies, clerical as well as lay. The speakers were the Rev. Dr. R. H. McKim, Washington, Bishop Gailor of Tennessee, and the Rev. Dr. W. H. Van Allen.

BISHOP COLEMAN explained what the Society is. The Rev. Dr. McKim told his audience how the Church Temperance Society came into existence as the result of his organization of a parochial temperance society in New York in the year 1878. "Our society," said he, "appeals to its members to recognize intemperance as a deadly evil. While we do not insist on total abstinence as a condition of membership, we do emphasize its great value as a means to temperance, especially among the working classes. If we could stop the curse of intemperance we should stop five-sixths of the divorces."

BISHOP GAILOR of Tennessee regretted that there were 10,000 Christian families in the land who did not take any stand on total abstinence. "One thing we can do," he said, "and that is to try to save our children by saying that temptation shall not be put in their way. We have also to preach against gluttony and teach people to be temperate."

The Rev. Dr. VAN ALLEN, rector of the Church of the Advent, sketched what has been done by the Boston branch of the Church Temperance Society toward diminishing what he called "this chiefest and most gigantic of the foes that are sapping our national strength." He mentioned the four coffee rooms where counter attractions to the saloon, such as lectures and entertainments are provided, saying that the coffee room for men was visited last year by 16,000 people. He also emphasized the work of the "Women Associates," who besides opening a room for shop girls, have brought a temperance van into use for the theatres.

RECEPTION OF THE EPISCOPALIAN CLUB.

The Episcopalian Club reception had not intended to have speeches, since the affair was informal; but Bishop Lawrence had a story to tell, and that started talk, in which several joined, concluding with a short address from the Bishop of Ripon. "You may not know it," said Bishop Lawrence, in beginning his story, "but there is a small gallery up in Emmanuel Church—I call it the lepers' gallery, it is so remote—and when you were organizing for business in the House of Deputies, before he had been presented even to the House of Bishops, the Archbishop was up there concealed so that he could see the machinery of the house from the start, and when I went to get him for the House of Bishops, I found him there lying on his stomach and looking through a crack at what was going on below."

Just above the choir stalls on the west side of Emmanuel's chancel there is a lattice-work of dark wood, that is part of the ornamentation, and appears as if it might enclose a part of the organ. It is hardly fifteen feet above the floor of the chancel, and just behind the chancel arch. Choristers standing in the rear seats on the gospel side might almost look through the lattice and into it. From the front, however, no one would dream there was anything unusual there. A small staircase leads to the gallery, which is seated and carpeted. One cannot, however, see much unless one leans well forward, and peers through the lattice. Then he can see the front of the chancel steps, all of the sanctuary, and a short way into the pews. This was the Archbishop's retired position of eminence.

GOVERNOR BATES of Massachusetts was present at the reception. He is the son of a Methodist minister and is himself active in that body. Responding, the Governor said, in reply to Bishop Lawrence's introduction:

"There was a time, way back, when our people felt like repaying with interest in this new world what they conceived to have been the antagonisms of the English Church that had driven their fathers to these shores. But they have long since ceased to regard

those antagonisms as evils, but rather as blessings leading as they did to the founding of this Pilgrim and Puritan commonwealth."

The BISHOP OF RIPPON, when introduced, said:

"The Governor has spoken of varied experiences, and referred to history. I think it is a good augury for the future of the United States when a Governor can be occupied in such a happy variety of duties.

"I have a great respect and regard for the man who can stand alone. I remember a certain man said that all great men were conformists. I suppose he meant there comes a time in a man's life when he must follow his convictions, and whether I believe in them or not, I always take off my hat to a man who stands honestly by them.

"I am not thinking of the little convictions which create differences among Christian bodies, as we are wont to call them. I am proud to think, and I should like you to be proud to remember, that the man who stood and spoke on the side of freedom, whose sound political wisdom is a noble inheritance, the man who stood for your liberties in the days when the prejudices of my country were as narrow as they were—that that man was a member of the Church of England, Edmund Burke."

CONFRATERNITY OF THE BLESSED SACRAMENT.

The Church of St. John the Evangelist was filled on Wednesday evening, when was held the service of the Confraternity of the Blessed Sacrament. Vespers were sung by the Rev. F. C. Powell, and the sermon was preached by the Bishop Coadjutor of Fond du Lac. At the meeting which followed, Bishop Grafton presided, and in the spread of Catholic principles in the Church all speakers found much for which to be thankful. The Rev. Dr. Van Allen, provincial, proposed that in future the monthly service of the Confraternity be held alternately in three churches, instead of as now in St. John's exclusively. He believed there are great possibilities for the conversion of New England to definite Church principles.

ARCHDEACONS CONFERENCE.

A meeting of Archdeacons who are attending the Convention was held on Wednesday night. The place was the home of Archdeacon Babcock of Boston. Among those present were Archdeacons Carey of Albany, DeRosset of Springfield, Emery of California, Holden of Long Island, Kirby of Albany, Kramer of Louisiana, Williams of Washington, Seymour of Maine, Plumb of Connecticut, Baker of Central Pennsylvania, Neales of Fredericton, N. B., and Dean Adkins of the Southern Convocation, Diocese of Easton. Accounts of work were given and a temporary organization was effected with Archdeacon Carey as president and Archdeacon Babcock, secretary. A committee of five was appointed to consider the advisability of a permanent organization.

THE CLERICAL UNION.

An interesting occasion was the annual gathering of the Clerical Union for the Maintenance and Defence of Catholic Principles. Vespers were sung on Thursday evening in the Church of the Advent. Taking part were Bishop Nicholson of Milwaukee and Bishop Coadjutor Weller of Fond du Lac, both of whom were vested in cope and mitre. Bishop Nicholson was attended by the Rev. Augustus Prime of Brighton and Bishop Weller by the Rev. Dr. Arthur Ritchie of New York. The first lesson was read by the Rev. Robert Ritchie of Philadelphia, who is the clerical delegate from the Catholic Club of that city, and the second lesson by the Rev. Robert H. Paine of Baltimore. The preacher was Bishop Coadjutor Weller, who took for the text of his discourse, Ephesians i. 22 and 23: "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." The speaker emphasized the necessity of maintaining Catholic principles, holding that the Church is infallible as a teacher; for if the Church is the body of Christ, the voice of the Church is the voice of Christ. The truth is what the whole of the Church has taught from the earliest ages. What was needed at the present time was not so much intellectual enlightenment, as a stricter observance and recognition of the sacraments of the Church; and he insistently recommended the daily celebration of the Holy Eucharist as one of the special means of grace, as by this medium alone does Christ come closest to the people.

Solemn Pontifical High Mass was sung on Friday morning by a choir of priests. The Bishop of Milwaukee was celebrant, with the Rev. Father Powell, deacon, the Rev. Father Reeve, sub-deacon, and the Rev. Father Stoskopf, master of ceremonies. A business meeting followed in the chapel of the Advent, when reports were heard and old officers reelected. It was voted to publish the first of a series in a publication of twelve volumes, on *Ceremonies of High Mass*, by the Rev. Father McGarvey of Philadelphia.

There was luncheon at the Hotel Charlesgate, with the Rev. Augustus Prime in the chair. The speakers were Bishop Nicholson, Milwaukee, the Rev. R. H. Paine, Baltimore, the Rev. Dr. H. D. Robinson, Racine, the Rev. John Williams, Omaha, the Rev. Dr. Arthur Ritchie, New York, the Rev. Dr. Chamber, Lowell. The ring which the clergy of Boston gave Bishop Osborne was shown. It contains an uncut amethyst. On one side are the arms of Springfield, and on the other the mitre and crozier. It was designed by Cram. After the luncheon a trip was taken to the Fenway, where the Union members were the guests of Mrs. John L. Gardner.

[Continued on Page 900.]

RANDOM OBSERVATIONS OF A CLERICAL DEPUTY.

ABOUT FORTY YEARS AGO we found it exceedingly difficult to get to Richmond. After four years of tremendous struggle and sacrifice, the way was opened. Another invasion of Richmond is planned, and the General Convention will not need even three years to open the way. Richmond has already surrendered, and the Convention will take possession in 1907. Memories of the old days at Jamestown are awakened by the writing of '07. The visit of the Convention to that historic spot, during its session in Washington, was a delightful episode.

SOME OF THE deputies are concerned about the hotel accommodations in Richmond. Six years ago one of the finest hotels in the world stood there, built and endowed by a public-spirited citizen. While the charges were not low, the endowment was needed to meet a deficit. That hotel has been partly destroyed by fire. But on to Richmond we must go, if we have to sleep in tents and live on corn pone and bacon—which we won't. To be on Virginia's sacred soil on the three hundredth anniversary of the settlement of Jamestown and the founding of "this Church" in America, is a privilege to be sought at almost any price. Southern hospitality will not be found wanting. It can at least give us a place of meeting where speakers can be heard.

ONE-HALF the time allotted to the session has passed (Saturday, October 15), and what has been done? Ten days of laborious effort and scarcely discernible progress, unless negation of progress in certain directions is to be counted. A newspaper correspondent in the Convention, being asked what had been accomplished, replied that he had not looked over his notes; the only thing he could remember was that the age required for deaconesses had been changed from 30 to 23 years! An English Churchman, visiting the Convention, says that in his country such meetings are conducted with much more despatch. He thinks one week should be enough.

THE ENGLISHMAN is one-half right; two weeks should be ample. But in his country (which we are beginning to claim as ours, too!) there are no such meetings as the General Convention; there are no meetings for final legislation; there are no meetings where the lawyers regulate the proceedings and obstruct the way for the work for which the meetings are held. We mean no disparagement of the lawyers. It is inspiring to see so many of the ablest men of the profession devoting their time and talents to Church legislation; but they might do as much good and hinder the work less, by leaving out some of their legal tactics and parliamentary technicalities. Nevertheless, may their tribe increase!

ONE THING should be considered by those who think three weeks a time too long for the session, viz., there are so many very interesting and helpful meetings held during the session, for which there would be no room if the work of the Convention were extended into all possible hours. The Missionary Board takes two afternoons of each week, or two whole days and a half in all; the opening service a half day; Saturday afternoons off counts another day and a half, and an extra half for an excursion makes up nearly a week taken out of the legislative work. Meetings of various societies and institutions, in the evenings and on Sundays, are too numerous to be given here.

DID YOU EVER hear three thousand people sing an inspiring hymn, led by two hundred choristers, a cornet, and a great organ? It was worth a journey to Boston to hear "Coronation" sung at the Missionary Mass Meeting in Symphony Hall. The doors were opened an hour before the exercises began, and every seat was filled in ten minutes. Besides the remarks of the Presiding Bishop, speeches by four Bishops were delivered. All were enjoyed and applauded, but the Bishop of Alaska was the favorite. He was almost carried off his feet, or at least greatly embarrassed by the storm.

WE WERE ALL "Episcopalians" at the reception of the Episcopal Club of Boston. Nobody voted for a change of name! All would testify, if opportunity were offered, that in Boston, at least, it means good fellowship and generous hospitality. It was a great success, the culmination of Boston's lavish entertainment of the General Convention. The splendid ball room and lunch rooms of the Hotel Somerset were opened to the deputies, with music and refreshments; and best of all, with personal attention to the guests by members of the Club. There was a welcome for every one of the several hundred guests, and a kindly interest to see that everyone was served and made to feel at home.

GOVERNOR BATES showed fine appreciation when he said (confidentially, of course) to Bishop Lawrence that it was rare to see such an intelligent body of men as those he met at the reception of the Church Club. As the Governor rose to speak, the orchestra played the "national anthem," as the papers report it; and when the Bishop of Ripon was introduced, "God Save the King" was sung. He complimented the Governor, took off his hat, as he said, to the Pilgrim Fathers, or rather to the spirit with which they stood by their principles, and gracefully reminded the assembly that it was an English Churchman who championed the cause of American liberty in England. "I should like you to be proud to remember," he said, "that the man who stood and spoke on the side of freedom, whose sound political wisdom is a noble inheritance, the man who stood for your liberties in the days when the prejudices of my

country were as narrow as they were—that that man was a member of the Church of England, Edmund Burke.” (Applause.)

AT A MASS MEETING called by the Church Association for the Advancement of the Interests of Labor, Bishop Potter gave the following tribute to the Archbishop: “Now that he has gone,” said the Bishop, “and I may venture to say so, we learn how really great was the Archbishop of Canterbury. With all his Anglican training, coming out of a system which emphasized the spirit of caste, heredity, titles, and all the rest, he habitually ignored them. He was sitting in my home in Otsego County, New York, at dinner, not long ago, when a letter was brought to the table to my wife, who read it, looked puzzled and sent it to me. There was a cook who was living in a house at Cooperstown who had been engaged in the family of the Archbishop of Canterbury when Dr. Davidson was a little boy in Edinburgh, and who wanted to know if she could have the pleasure of seeing his Grace! And he got up instantly from the table and took her into the library and made her happy for life by the sweet and gentle cordiality with which he welcomed her.”

FURTHER OBSERVATIONS, FROM A LAY DEPUTY.

THE WOMEN were intensely interested in the Divorce question. If a vote of the galleries could have been taken, it would have been unanimous for the proposed canon. One elderly woman, dressed in black, watched the proceedings with intense interest, and when the vote was announced, she burst into tears and said to her neighbor, “I have a dear son who was inveigled into a marriage with a woman twice divorced, and I did hope the Church would take a stand against such marriages.” Another woman, watching the delegates from her own Diocese, when they voted against the canon, in her excitement shook her fist at them. Still another said, “Sympathize with me—my rector and my Diocese voted against me.” Let the women see to the matter and show the men what they want before the next Convention.

THERE HAVE BEEN many good speeches delivered in the House of Deputies, but perhaps only one great speech; that was by the Rev. Dr. Davenport, in reply to the Rev. Dr. Grammer on the canon of Courts of Review. The deputy from Virginia did not find matters going to suit him, and indeed he is commonly on record as “agin the Government.” He is apt at times to sneer at measures proposed, instead of arguing. Dr. Davenport gave him such a tremendous reply that he will probably look around to see if the deputy from Tennessee is in the House before venturing himself again.

ONE OF THE “side meetings” of great usefulness was in the interests of the Guild of the Holy Cross. Father Osborne, the chaplain of the Guild, presided. The Bishop of Pittsburgh and the Bishop Coadjutor of Albany made addresses. The latter commenced by saying that he was “the Baby Bishop of the House, but, he was glad to say, he would not remain so long, because one was soon to be —”; but here the sentence could not be finished on account of the applause. Father Osborne blushed deeply, but entered into the spirit of the fun. The Rev. H. S. Foster of the Diocese of Fond du Lac, the Rev. F. S. White of Nebraska, and the Rev. Mr. Jones of Ohio also made addresses. Miss Bolles, the warden of the Guild, was present, and her cheery manner made friends for the Guild among those who knew nothing of it before. The meeting was a helpful one, and the Guild’s usefulness will be increased by reason of it.

SOME most extraordinary changes of opinion on several subjects have taken place since the last Convention, but none more remarkable than that of Judge McConnell of Louisiana. He has always been opposed to Courts of Review and Appeal, but now is in harmony with the rest of the committee and signed the report that was submitted to the House. He advocated its adoption on the floor and announced his change of heart. As Judge McConnell is one of the oldest members in point of service, and has always been ranked as a bourbon, his change of attitude is an indication that perhaps other reforms as well in ecclesiastical administration may not be compelled to wait, as a deputy expressed it, “for some few funerals.” Most of us continue to grow.

AN ENQUIRING old lady who apparently had never before been in one of our churches, watched the solemn procession at the Church of the Advent with evident interest, and leaned over to her neighbor and asked: “Is this a high Episcopal church?”

THE REPORT of the committee on Deceased Members, which was read on Wednesday morning of last week, was most solemn and impressive. The list of the dead was a long one, and many were the names familiar to the older members. The Rev. Dr. Locke of Chicago, Dr. Beatty of Kansas, Dr. E. B. Spalding of California were among those of long service and best known. The name of Dean Hoffman of New York was left out by mistake, but was ordered added to the report. One deputy said he was moved to tears as the names were read, for he could only wonder when his time would also come. Grant them eternal rest, O Lord!

MR. GEORGE C. THOMAS, who is well known as a devout teacher of the Bible, was opposed to the permissive use of the Revised Version, and largely because it would not harmonize with the Epistles and Gospels. The other members of his delegation voted for it.

THE REV. GEORGE J. PRESCOTT, rector of the Church of the Good Shepherd, invited the trustees and alumni of Nashotah House to a reception at his home on the night of the 18th inst. Unfortunately many other entertainments and meetings were in progress, so that not all could go who were in attendance on the General Convention. However, a goodly number were present, among them several dating back to the early '70's. Mr. Prescott himself is of the class of '72. The Bishop of Milwaukee and President Webb were present, and an enjoyable evening was spent.

MR. J. GRAFTON MINOT entertained all of the Bishops at his palatial residence on Tuesday night of last week, in honor of his uncle, the Bishop of Fond du Lac. The entire number of Bishops were present, except a few who were detained by other engagements.

THE LAST MEETING of General Convention sitting as the Board of Missions was on Thursday afternoon of last week, to consider the Domestic field. About one-fourth of the Bishops were present and the same proportion of deputies, but before the close there were but a very small number left. Bishop Horner’s address was of the greatest interest, in which he told of the work among the great number of mill hands employed in the cotton mills. It is a comparatively new work, as it is but a few years since such mills were established in the South, and it is a work purely among Americans, as the operators come from the rural population of the South, and are Americans from generations back.

AT THE BEGINNING of the afternoon session on Friday, Dr. Huntington was showered with congratulations because of the passage of the so-called “Huntington Amendment,” as the deputies came in. As soon as business commenced, the Doctor leaned back in his seat, fell asleep, and remained so for a half hour. It is the first time in twenty years that he has been “caught napping” during General Convention.

THE REPORT of the Joint Committee on Canons recommended the repeal of the Canon on the “Introduction of Ceremonies or Practices not ordained or authorized in the Book of Common Prayer” (Title I, Canon 24, § ii). This is the famous canon which was passed in 1874 in order to punish Dr. De Koven for his famous speech on Eucharistic Adoration, and the passage of which drove Curtis and others to Rome. At this Convention Mr. Saunders (Massachusetts) read the report and moved the resolution to repeal the section. Some one asked why it was to be repealed. Mr. Saunders answered that the committee felt that it was a dead letter and ought to be out of the way. A murmur of dissent came from several deputies, when Dr. Huntington arose, and said the provision ought to go out, as the Prayer Book was governed by its rubrics, and it was also not needed. The vote was taken, and but one dissenting voice was heard. A deputy said in Dr. Huntington’s hearing: “What would De Koven say to this vote?” Dr. Huntington answered, “He wouldn’t have expected the move from me.”

IT WAS A TOUCHING SIGHT to some of the “old timers,” to observe the venerable Mr. P. K. Roots, the veteran deputy from Arkansas, when the name of his son, the Rev. L. H. Roots, was presented for confirmation as Missionary Bishop of Hankow. Before the vote is taken at such times, the President bids the House to Prayer, and the roll call begins. It is a solemn time, and silence reigns except for the monotonous Aye! of each delegation. After the vote was taken, the happy father of the Bishop-elect received many sympathetic congratulations.

THE UNIVERSITY CLUB, one of the most flourishing social clubs of Boston, numbering 650 members, gave a reception on Thursday night of last week to the Bishops attending General Convention. Unfortunately, but very few Bishops were present. Other engagements prevented, and as the time draws near to close of Convention, each Bishop is busy trying to keep several appointments at the same time. However, the Bishops who were there, and the other invited guests, were bountifully entertained by President Higginson and the members who aided him.

THE COMMITTEE ON CANONS is certainly a hard-worked one. Dr. Davenport, the chairman, has no time for social relaxation and he is constantly engaged in his duties. This year the services of a stenographer were employed to assist him in his arduous work. Late at night and early morning sessions are a necessity. Indeed there is no other committee that leads so strenuous a life.

COPEs AND MITRES are so common in the churches of Boston these days that one wonders what has become of the defenders of the Faith, who so loudly protested a few years ago against their use in the West. For instance, and merely observed at random, the Bishops of Springfield, Fond du Lac, Milwaukee, Kyoto, and Coadjutor of Fond du Lac, have all been thus vested at the Church of the Advent; and the Bishops of Colorado and Quincy at St. Luke’s, Chelsea. Copes have been worn in other parishes without the mitre, in some instances because the mitre provided would not fit. There were large and mixed congregations in all these parishes and no complaints, Incense, too, is used in several parishes. L. H. M.

THAT MAN is perfect in faith who can come to God in the utter dearth of his feelings and desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, “Thou art my Refuge, because Thou art my Home.”—George MacDonald.

AS VIEWED BY A BOSTONIAN.

THE utterances of the Archbishop of Canterbury have been extraordinarily noble, full of a grace and power which transcended the conditions of time and place, by which a lesser man might obviously have been trammelled. Without apparent choice or effort the fitting word has always been ready. Though sometimes it has been a warning word, it has been at once so apposite and so gentle as to create amazement that a stranger could by his very greatness thus everywhere fill the measure of a wise, familiar friendship in counsel, in exhortation, in inspiration. Doctor Davidson's quality seems to be the possession of the authority of a responsibility most constantly and conscientiously borne. This authority implies humility, while it asserts a power beyond any mere official assumption. There can be no finer effect of a great office than to arouse this sense of duty. Its exercise when thus aroused is simple and direct and goes to the very heart of the matter. So the Archbishop has ever said the appropriate thing in the appropriate way to congregations of fellow-Churchmen, to the students at Harvard, to the missionaries, to the Congregationalists, to clubs and social gatherings. He has left behind him a sense of perfect harmony and sympathy, yet with no derogation of his personal belief and opinion which were never compromised in the moments of most generous courtesy. The visit of the Archbishop has been to all who worthily heard him a real benediction.

But what has it been but a test of vulgarity in those who only saw the Archbishop or who dogged his footsteps and tried to see him; who crowded indiscriminately into meetings called for all sorts of good purposes, for which they cared not a rush, if indeed they were not even ignorant of those purposes; who blocked up the sidewalks which he was expected to cross, and stared into the windows of buildings within which he was supposed to be; who made necessary a cheap guard of police, as though he had been a common king, or prize-fighter? Oh, the snobbery of this people of the democracy, their running after one because he had been heralded as "next to royalty," the mean admiration of mean things—of the calves of gold which tolerated Mr. Morgan as the self-appointed courier of the Archbishop, of the gaitered calves which drew throngs to gaze upon them! We read that thousands of "worshippers" were turned away from Trinity Church on the Sunday morning that the Archbishop preached. Worshippers of what? The whole affair has had a very discouraging side to those who know that this spirit is almost inconsistent with true democracy, and that it is full of danger for the future of the State.

X.

LAST SUNDAY IN BOSTON.

[BY TELEGRAPH.]

BOSTON, October 23.

THIS afternoon at four, Trinity Church was filled as it has not been since the opening service of the Convention. Sixty-eight Sunday Schools were represented at a missionary meeting of the Massachusetts Sunday School Auxiliary. The speakers were the Rev. G. F. Mosher, missionary to Shanghai, and the Rev. Dr. Duhring of Philadelphia. Many Missionary Bishops were in the chancel.

To-night the same church was filled again to hear the Bishop of Ripon, whose eloquence as preacher is greater even than Boston expected, and his fame is attracting crowds.

At the Advent, the four o'clock service had for its special topic, "The Religious Life." The speakers included the Bishop of Fond du Lac and the newly consecrated Bishop Coadjutor of Springfield. The morning preacher was the Bishop of Kyoto, and that in the evening the Bishop of Vermont.

Bishops preached to-day in all the city churches. Among the morning preaching appointments were those of the Bishop of Tennessee at Trinity; Bishop Greer at St. Paul's; the Bishop of Ripon at Emmanuel; Bishop Brent at St. Stephen's; Dean Hart of Denver at St. Andrew's; the Bishop of New Jersey at St. John's, East Boston; the Bishop of Nebraska at All Saints', Dorchester; the Rev. Dr. Winchester at St. James', Roxbury; the Bishop of Cape Palmas at All Saints', Brookline; the Bishop of Albany at St. Paul's, Brookline; the Bishop of Virginia at St. John's, Cambridge; the Bishop of Shanghai at St. James', Cambridge; the Bishop Coadjutor of Fond du Lac at Grace, Lawrence; the Bishop of Quincy at St. Thomas', Taunton; and the Bishop of Michigan City at Emmanuel, Somerville. Evening preachers included Dr. Huntington at Emmanuel; Rev. E. B. Niver at St. Paul's; Bishop Worthington at Messiah; Bishop Anderson at St. Stephen's; the Bishop of Olympia at St. James', Roxbury, etc. The weather was fine during the day, and churches everywhere were filled.

I SHALL NEVER forget the impressions made upon me during the first year of my ministry by a mechanic whom I had visited, and upon whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said, "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone. What now breaks my heart is that she never heard a prayer in her father's house or from her father's lips! Oh, that she were with me but for one day again!"—*Norman McLeod.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

THE DESTRUCTION OF JERUSALEM.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXII. and XXIII., Outward Part, Inward Grace.

Text: Micah iii. 12. Scripture: St. Matt. xxiv. 1-20.

LESS than five years after the deaths of the Apostles Paul, James, and Peter, the city of Jerusalem was destroyed. So, for to-day's lesson, we are sent back to our Lord's prophecy of that event.

It was spoken on Tuesday of Holy Week, after His public ministry had been brought to a final close. On that same day He had spoken to the Jews the parables of warning ending with that of the Son's marriage feast. In that He had said that the King would punish them by the burning of "their city" (St. Matt. xxii. 7). It was that same day that He had said to the city of Jerusalem: "Behold your house is left unto you desolate," because He was finally leaving it (St. Matt. xxiii. 38, 39). And three days later the veil of the Temple was torn from the top to the bottom and revealed the nakedness and desolation of that house which had been the Temple of God's Presence. They might repair the veil but they could not restore that Presence which had been withdrawn.

From a comparison with the parallel accounts (St. Mark xiii. and St. Luke xxi.), you will find a few added details of interest. There are two distinct scenes, although they immediately follow each other. The first tells of His leaving the Temple for the last time. One of the disciples, probably St. Peter, called His attention to the beauty of the Temple. His answer is a prophecy that it shall all be utterly destroyed.

The company of our Lord and His disciples seems to have passed on in silence until after they had crossed the brook Kidron, and gone on up the road to the mount of Olives. Then as they paused and looked down once more upon the city and the Temple standing out in the light of the evening sun, the sons of Zebedee and of Jonas asked Him two questions: "When shall these things be?" and "What shall be the sign?"

The answer to the first question is not definite and was not intended to be. He says (v. 36) that the time is not known to anyone save the Father Himself. But He does indicate that it is not to come to pass for some time. He mentions certain things which must happen before it comes true. These, as far as they may be distinguished from the signs of which He speaks in answer to their second question, come under two heads; commotions among the powers that be, and personal trials coming to the disciples in their work.

In connection with this part of His answer, He also takes occasion to warn them against those who should come in His name, claiming to be the Christ. He says that there shall be many such. Nor after the destruction of the city should they be misled into supposing that this was His personal return to them of which He had spoken (vv. 23-27). In spite of signs and wonders offered as proof, they must not be led astray.

Of the general signs referred to, any good commentary will point out how they were fulfilled in the forty years which followed before the destruction came. There were famines in Jerusalem (Acts xi. 28), and in Rome (65 A. D.), also an earthquake in Jerusalem in 67 A. D. The trials promised came to the disciples in persecutions from the time of Herod Agrippa (Acts xii. 1) to the terrible one under Nero. There is not wanting evidence of false teachers (vv. 11, 12) even in the New Testament itself (Rom. xvi. 17; II. Cor. xi. 13; Gal. i. 7; I. Tim. i. 6, 20; II. Tim. ii. 17, 18, etc.).

There are two signs given which are quite definite. The first gives an indication of the time that should elapse before the fulfilment of the prophecy. It is a declaration that the Gospel of the Kingdom shall be preached in all the world before the end come. This had been fulfilled as to the known world of that day before the destruction came (Rom. i. 8, Col. i. 6, 23, II. Tim. iv. 17). It is also one of those prophecies which have a wider application to the end of the world, of which this was a type.

The other definite prophecy is the warning in verses 15 and

16. The abomination of desolation spoken of by Daniel (Dan. ix. 27; xi. 31; xii. 1) is explained by St. Luke, for the benefit of the Gentiles, to refer to a time when Roman armies with their idolatrous ensigns should surround the city (St. Luke xxi, 20). It may also be pointed out that the Master here gives command that when the disciples shall see this sign fulfilled they are to flee out of the city, and that none of the disciples who may be in the country are to go into the city after that. This implies that there should be time for such a course after the fulfilment of the sign. This would seem to be an impossibility. But the strange fact stands in history that two years before the final overthrow of the city, Cestius Gallus marched a Roman army against the city and besieged it. After having taken only a part of the city he withdrew for no adequate cause that appears. Josephus informs us that "immediately after Cestius' departure, many of the Jews daily fled from the city, as from a sinking ship." Eusebius, moreover, records that the Christians in the city were warned by a prophetic revelation to leave the city and retire to Pella in Peræa. Ancient tradition accordingly has it that not one Christian perished in the destruction which finally came upon the city, because all had obeyed the warning.

It is a singular fact that this siege by Cestius which was sent as a warning to the disciples, as the later siege was sent as a punishment to the Jews, occurred in the month of October. Their flight was not in the winter. It has, moreover, been proved that "the day on which Cestius, in a panic which could never be accounted for, suddenly called off his troops and retreated from the city was a Tuesday." If true, their flight was not on the Sabbath.

The fulfilment of the doom came in due time. At the time of the passover in the year 70 A. D., Titus suddenly came upon the city, crowded as it was with passover pilgrims. The Jews were divided into factions and had made no preparations for a siege. Just before the arrival of Titus, much of the wheat and provisions which were in the city had been destroyed by a fire. There were doubtless other things which happened in the Providence of God to shorten the siege (see v. 22), as Titus himself confessed that he owed his victory to God.

The awful details of the sufferings endured during the siege have been given us by Josephus and are beyond imagining. Mothers snatched the food from the mouths of their children, and one even killed and devoured her infant son. The people, wild with hunger, ate even the filth of the streets; the stench from the dead became so excessive that as many as 600,000 dead bodies are said to have been thrown over the wall. More than 1,100,000 people perished during the siege. When the city was finally taken the report was somehow spread through the army that the Jews had hidden their most valued treasures in the walls of the city and Temple. As a result it was almost literally fulfilled that not one stone was left upon another.

A study of the fate that came to the great city cannot but impress upon us the same lesson which the Master meant the disciples to learn from His prophecy. They had called His attention to the massive buildings. He had told them that these should all be razed. Then after their perplexed questions He ended His discourse concerning the destruction of Jerusalem and the end of the world with the solemn declaration: "Heaven and earth shall pass away but My words shall not pass away." We are tempted to think that the material things of the world are the more real and permanent. The destruction of the Holy City was an object lesson to the disciples of the greater abiding qualities of the spiritual. The Gospel came out of the ruin of the Temple as the one and only true religion, and still abides.

It must not be forgotten that this destruction is but a type and prophecy of all earthly things. Along with the Master's words concerning Jerusalem, He spoke words which have an application above and beyond their immediate issue, because they refer to His final coming at the end of the world, of which His coming in judgment upon Jerusalem was but a foreshadowing. If there is time, make some study of that interesting topic, for no truth can be of more practical helpfulness than the truth that He shall come again and try our works, of what sort they are. See I. Thess. iv. 13-18; I. Cor. iii. 12-15; xv. 23, 51-57; II. Thess. i. 7-9; II. Peter iii. 10-13; Rev. xx.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—C. H. Spurgeon.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

APPROPRIATE HYMNS.

To the Editor of The Living Church:

HAVING little or no knowledge of music, I have no intention of discussing the subject of hymn tunes with your other correspondents. But at the same time I think I have a few suggestions to make which are so simple that no saint's day need pass without the use of appropriate hymns.

The excuse is sometimes made that appropriate hymns are not used because the choir has not time to practise the tune for a hymn which can only be used once a year.

It might be said in reply to this that the tunes of such hymns are very simple and easily learned, and that it is the special business of choirs, and those who lead them, to attend to learning them.

But there is no reason why a holy day should pass without an appropriate hymn, even if the choir or its leader thinks it is not worth while practising the tune given in the book. The hymn for almost any holy day may be sung to some familiar tune. For instance on St. Luke's day it would be just as easy to sing the hymn appointed for the day (No. 172) to the tune of "All praise to Thee, my God, this night," as it would be to sing the latter hymn with the tune as it stands.

The general hymn for saints' days (No. 174) contains a stanza for each saint's day. There is no reason why this hymn could not be used more frequently, as the tune is very simple and when once learned need never be forgotten.

Indeed it seems a pity that any saint's day should pass without a suitable hymn, when we have so many beautiful hymns to draw from which nearly everyone is familiar with, such as "The Son of God goes forth to war," "Let saints on earth in concert sing," "O heavenly Jerusalem," "I heard a sound of voices," etc. These hymns are frequently used on ordinary Sundays in many churches where suitable hymns for saints' days are rarely heard, so that the excuse for not using appropriate hymns seems to me to be a rather poor one.

I know a parish—it is a poor one, but rich in devotion and common sense—which is never without appropriate hymns on holy days, because such methods as I here mention have been observed for many years.

W. E. ENMAN.

Nashua, N. H.

WHY PARISHES OUGHT TO SUPPORT GENERAL MISSIONS.

To the Editor of The Living Church:

IN answer to your correspondent, Father Parrish, I quote the following from a letter from the Board of Missions:

"The hardest work we have to do and the place that needs a man the most is Cape Mount, Africa. Almost if not quite as urgent is the need for men in China. In Japan the conditions arising from the war make it almost within the Church's decision to determine what it will do there. Bishop Brent needs men urgently in the Philippines; Bishop Rowe has need of men in Alaska, and every district in the United States needs men."

Father Parrish need have no trouble escaping "the poverty of the home clergy" and getting "the comparative comfort of the missionaries." I think he would have trouble naming a missionary who has not spent his year's vacation in raising money for some important object.

The money asked for by missions is a debt of honor even more than many other debts. It could be raised without any harm to the parish finances, by four missionary days with special offerings. I know of a mission of 35 communicants in the country which by these special services has given about \$30 to missions in one year.

His third reason would also apply to every one of his congregation. Each would be morally bound to withdraw his support of the Church if he had any debts against him. Father Parrish thinks that "the theory that if a church in debt will

take up collections for missions, it will have all the money it needs to pay its debts, is a foolish superstition."

But is it any more than the idea that a railroad that raises taxes and other expenses will benefit an isolated town? The Board of Missions is the railroad which will connect the isolated parish, be it rich or poor, large or small, city or country, with the national Church, the Communion, and the Universal Church of Jesus Christ.

Respectfully,

EDWIN CLARK WHITTALL.

Literary

Religious.

The Bible the Word of God. By F. Bertex. Translated from the Third Enlarged German Edition. Burlington, Iowa: German Literary Board, 1904. Price, \$1.50.

After a long chapter on "Knowledge and Faith," designed to vindicate the validity of what is known by faith, the writer lays down his fundamental thesis, with which we heartily sympathize, that the Bible is the veritable Word of God from one end to the other. In a third chapter, objections to this view are dealt with summarily. Then comes a chapter on Biblical Criticism, and a concluding one on Biblical Faith.

Our author writes as a believer in the verbal theory of Inspiration, who feels outraged by the rough handling which the Bible has received from the rationalistic scholars of his own land. We sympathize with his indignation.

But the book is too militant and too absolute in tone to influence any but believers; and we fancy that thousands of earnest believers in the Divine authority of the whole Bible will hesitate to accept the position here maintained, that the purpose of Biblical Inspiration includes the affording of inerrant information on every topic to which the Scriptures allude. We do not believe that God intended in His Scripture to anticipate results which lie within the capacity of human scholarship; and so we do not feel anxious about the precise accuracy of biblical allusions to profane history and to facts with which natural scientists concern themselves.

The volume is more of a challenge—a bearing testimony—than an argument. In fact reason is rejected in the defence of Holy Scripture, as unnecessary and futile.

There is a place for such writing, as the sale of three large editions in Germany proves. Biblical Criticism has been so self-assured and so destructive in many quarters, that disturbed souls, incapable of considering subtle argument, need to be reassured by the dogmatic tones of one who has learned from personal experience and devout reading the transcendent and authenticating power of the Divine Word.

FRANCIS J. HALL.

Science and Immortality. By William Osler, M.D., F.R.S., Professor of Medicine, Johns Hopkins University. Boston and New York: Houghton Mifflin & Co., 1904.

Dr. Osler has received the unique honor, for a foreigner, of being appointed Regius Professor of Medicine in Oxford University. Not only is he an eminent physician, but, as this dainty little volume proves, a man of the widest literary culture and a master of style. The book affords its readers a rare treat, quite apart from the merits of its arguments.

Dr. Osler does not undertake to give arguments for immortality; but rather to describe the principal attitudes now assumed towards that truth. He divides men into the Laodiceans, or the lukewarm and indifferent; the Gallionians, who deliberately ignore the whole subject as out of their range; and the Teresians, "who feel that to them is given to know the mysteries," and who have other grounds of certainty than are found in modern science.

Dr. Osler says, "Science is organized knowledge, and knowledge is of things we see. [We should qualify and say *natural* knowledge.] Now the things that are seen are temporal; of the things that are unseen science knows nothing, and has at present no means of knowing anything."

The conclusion is somewhat disappointing. Belief in immortality is made to be a phenomenon of the emotional nature, seemingly with no sure support capable of formulation in terms of reason. "Perplexity of soul" is to be the lot of his student listeners; "and this wine-press of Doubt," he says, "each one of you must tread alone."

We may not accept such an agnostic and discouraging view as correct. Doubt is disease in this case; not what a normal intelligence in a well regulated life is condemned to. The disease has its remedy. "Live the life" which your existing knowledge marks out, and evidences which others cannot see will multiply. You will come to "know the doctrine": not as merely feeling it, but as discerning rationally that if a man die, he shall live again.

FRANCIS J. HALL.

THE RE-PUBLICATION of the works of the late Rev. F. C. Ewer, D.D., is continued by The Young Churchman Co. in the addition to that series of the once well known volume, *A Grammar of Theology: Fifteen Instructions in Churchmanship, with Examination Questions Appended.* Being an Intellectual Preparation for Holy Communion, and a Handbook for All Churchmen. By the Rev. F. C. Ewer, D.D. (Milwaukee, Wis.: The Young Churchman Co.) In place, however, of its former appearance in a cheap board edition, cut flush, the volume is now issued in a cloth binding, uniform with the earlier reprints of *Catholicity in Its Relation to Protestantism and Romanism*, and *The Operation of the Holy Spirit*. There is also a new edition of *The Grammar of Theology* in paper at 25 cents. Both the cloth and the paper edition of this work are much superior to the earlier editions. The work is well worth a place upon the library shelf, to which only in its present cloth edition is it easily adapted, since it is, in effect, a manual of theology such as is most useful for easy reference. The paper edition, like its predecessor bound in boards, is adapted to class use. (Price in cloth, 50 cts. net.)

THE COLLECTS of the Prayer Book, printed generally one to a page and with no annotation except the date of the origin of each, are attractively brought into a little volume published by Messrs. E. P. Dutton & Co., and entitled *The Collects for the Several Sundays and Holy Days throughout the Year and also in the Occasional Offices Prescribed in the Book of Common Prayer*; price, 75 cts. net. The Appendix arranges the collects by topics, borrowing for the purpose from the familiar arrangement in Bright's *Ancient Collects*. The volume is very attractively made.

WE ARE IN receipt of *A Manual for Altar Guilds*, published by St. Alban's Church Guild, Washington, D. C. There are the usual constitution, by-laws, resolutions, and also the necessary preparation for a simple celebration of the Holy Communion, such as members of altar guilds ought to have constantly before them, and an explanation of terms used in connection with the altar linen.

DR. HENRY TEMPLE recently delivered four thoughtful lectures, entitled *Trinity in Unity*, in York Minster. The lecturer seeks to answer objections to the Athanasian Creed, based on its obscurity and severity; gives expositions of its Trinitarian and eschatological clauses; and, while vindicating the so-called damnable clauses, sets forth some of the excuses and palliations for the sin of unbelief which one may regard as taken for granted in these clauses. The lectures (published by Longmans, Green & Co. in pamphlet form) are in admirable temper, and their lessons are needed on this side the Atlantic as well as in England. The pamphlet will go far to dissipate unreasoning prejudice against a definite faith and the use of exact phrases to protect that faith from perversion.

THOMAS WHITTAKER will issue this month a brief work by J. H. B. Masterson of Birmingham, entitled *Was Jesus Christ Divine*, being the condensed form of a line of argument presented in a recent course of lectures on the Credibility of the Incarnation.

Miscellaneous.

Westminster Abbey; painted by John Fulleylove, R.I., described by Mrs. A. Murray Smith, author of *The Annals of Westminster Abbey*, etc. With 21 full-page illustrations in color. New York: The Macmillan Co. Price, \$2.00.

This is a handsome volume, full of water-color illustrations, each showing some part of the renowned Abbey, and by its colors as well as by its excellent arrangement giving a most artistic tone to the volume. One reads this and lives anew in the history which is exemplified in every section and every monument in this noble abbey, and realizes as well what is the wealth of historic attraction which such a fane possesses. The volume is one that will be welcomed at the holidays.

Poems and Songs. By J. R. Newell. Boston: Richard G. Badger. Price, \$1.50.

It is a great pleasure to us to welcome this volume of poems by one whose name has so frequently appeared among the poetical contributors to THE LIVING CHURCH, and whose name was never yet signed to a poem that was not in itself a gem of some sort. Mr. Newell is a Canadian clergyman of the Church of England, and his poetical writings place him easily in the front rank of Canadian poets, if not indeed in a still higher rank. Many of these selections first appeared in the columns of THE LIVING CHURCH, and we have a natural pride, which we are certain will be shared by our readers, in having first introduced to the reading public so considerable a number of Mr. Newell's best verses. There are, too, a number of poems in a lighter strain, showing Mr. Newell's versatile abilities in an entirely different light from that which is familiar to those accustomed to reading his poems in THE LIVING CHURCH.

The Wayfarer. London: G. J. Palmer & Sons.

This is a reprint of the essays printed in the *English Church Times*, over the signature *Viator*. As literature, the essays are charming. They have the delicate charm of Addison. The subjects treated are varied, but the delightful English makes all attractive.

GENERAL CONVENTION.

[Continued from Page 888.]

WORK AMONG SWEDES.

Relating to the Church work among the Swedes, and some form of service for such work, the Deputies decided that this matter properly belongs to the Bishops of those Dioceses and Missionary Districts where there are Swedes to work among.

THE HUNTINGTON AMENDMENT.

The nearest approach to a stirring debate, such as San Francisco's Convention heard many times, but which has been lacking in this session, occurred on Thursday morning, when the Rev. Dr. Huntington, New York, and the Rev. Dr. Nichols, of the same denomination, spoke on the Huntington Amendment. Their plea was that what was adopted at San Francisco as a resolution may now be put into the form of a canon. Dr. HUNTINGTON outlined the history made at San Francisco, and declared that his proviso is carrying out in some measure the policy advocated by Bishop Doane in his sermon at the opening of the Convention. It contains the idea of reconciliation and inclusion. The Convention has thus far done little in positive legislation. He described the many things that have been defeated, and asked if this is lengthening the cords? It has been said, perhaps only as a flower of rhetoric, that the eyes of the world are on this Convention. The speaker thought that if they were, there must be a merry twinkle in one of the eyes, and may be a big tear in the other. The Lambeth platform seems unable and inadequate. Under it we have not made much progress with other nationalities and other bodies. He laid it down as a principle that absolute liturgical uniformity is not an absolute necessity to Christian unity. The deputy from Colorado, Mr. Parker, need not fear for his Prayer Book. The Church of England's ironclad act of uniformity was one of the greatest mistakes any Church ever made. Let us not repeat it. He longed to see this Church take a broad stand. Scores of problems press. He appealed that the Convention do one positive thing.

The Rev. H. P. NICHOLS (New York) quoted the Archbishop of Canterbury with approval, where the latter mentioned assimilation of immigrants, and told of Swedes in the Northwest who can, he said, be secured in great numbers. He described their condition and their ideas, familiar to all, and said they are attached to their liturgy. Let them keep it, but make them Churchmen in the largest sense.

Mr. PARKER (Colorado) wanted the cords lengthened but he wanted also that the stakes should be strengthened, and Mr. OLD (Southern Virginia) had never been able to see the necessity of this legislation.

MARRIAGE AND DIVORCE.

The order of the day arriving, the Divorce canon reported on Wednesday (see page 887) was taken up, argument being opened by Mr. LEWIS (Pennsylvania). He wanted the Church taken out of the remarriage business, and said that the canon proposed by the Deputies does so, practically. He described its conditions. Its adoption will put the Church in a strategic position. If it is a success, no further action need be had at future conventions.

The Rev. MR. RITCHIE (Pennsylvania) moved to substitute the Bishops' canon, passed on Monday (see page 886), and a long debate ensued. The Rev. DR. FISKE (Rhode Island) had not signed the Deputies' canon, as member of the committee, and he could not support it. He argued that the House had practically adopted the stringent canon, but was ruled out of order in making the statement. He thought the sentiment in three years will grow. The Rev. MR. RITCHIE withdrew the Bishops' canon as a substitute for the committee report, but offered it in concurrence with the House of Bishops, and it was defeated, the vote standing:

Clerical, aye 24, nay 25, divided 12; lay, aye 21, nay 28, divided 4.

JUDGE ANDREWS (Central New York) argued for the committee's canon, and said that a compromise often meant statesmanship. This Convention should come to some agreement. He understood the measure to be one of peace, and thought it could affect the consciences of none. The vote on the committee's canon was:

Clerical, aye 52, nay 7, divided 2; lay, aye 46, nay 5, divided 2.

THE CANON ON MARRIAGE AND DIVORCE ADOPTED BY THE HOUSE OF DEPUTIES.

Following is the full text of the Deputies' canon on marriage and divorce, as adopted by them, after rejection of the canon offered by the Bishops; and with brackets and foot-notes showing the changes subsequently made by the House of Bishops in the text:

"1. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

"2. a. No minister shall solemnize a marriage except in the presence of at least two witnesses.

"b. Every minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.

"3. No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or wife

of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this canon shall not be held to apply to the innocent party in a divorce for adultery; *provided*, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the fact in the case, including a copy of the court decree, and record if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken legal advice thereon, [shall have issued a license for such marriage,*] and *provided further*, That it be within the discretion of any minister to decline to solemnize such marriage.

"4. If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *provided, however*, That no minister shall in any case refuse these ordinances to a penitent person in imminent danger of death, [or to any person remarried after having been divorced on the ground of adultery, who shall deliver to the minister his or her solemn declaration in writing, that he or she was an innocent party in such action for divorce.†]"

BOARD OF MISSIONS.

On Thursday afternoon the last of the sittings as a Board of Missions was held. Mission work at home was presented. Bishop Tuttle presided and BISHOP BREWER gave statistics showing that the Church in the West had increased five-fold in 25 years. He asked for money to meet the great need for hospitals, churches, and schools.

MR. GEORGE C. THOMAS (Pennsylvania) announced that the sum of \$158,426.77 had been contributed to the missionary fund since the Convention met. This included the \$150,000 contributed by the Woman's Auxiliary.

BISHOP HORNER (Asheville) said the white people in the South were not given sufficient credit for what they were doing in behalf of the negro. "In the last 40 years," he declared, "the white people of the South have given \$100,000,000 for the education of the colored race in the South. There are men all over this land who think that one race is trying to exterminate the other in the South. But for every life sacrificed unlawfully in that land a thousand have been nursed from infancy and sickness into manhood. We need institutes like Tuskegee for the Anglo-Saxon people in the South, which is the only place in this land where the white race has not an opportunity to get an ample education."

ARCHDEACON RUSSELL (Southern Virginia) said the day was approaching when the negroes in the Episcopal Church will number tens of thousands. He expressed the conviction that a great field for the Church was open among the colored people, and asked for money with which to prosecute the work.

BISHOP HARE (South Dakota) as long ago as the year 1873, was consecrated Bishop of that part of the country now known as South Dakota, then largely occupied by the wild Indians of the Sioux and other nations; and it has been his privilege to watch the tide of white population flowing into that state and to have some hand in the processes by which its Indian population and its large white population have been led to live side by side in amicable relations. In his address, while admitting that adverse conditions had made many of the Indian tribes practically inaccessible to Christian work, he pointed out that in Minnesota, out of a population of 2,000 Indians, over 500 were communicants of the Episcopal Church; in South Dakota, out of a population of 20,000 Indians, 3,600 were communicants of the Episcopal Church, and there were 90 congregations and 16 native clergymen besides about 60 native catechists. Their contributions to charitable and religious objects amounted to over \$8,000 annually. All success in work among the Indians had been the result of sympathy and fellowship with them. Dirt and rudeness might exclude them from the missionary table, but not color or race. On the other hand, all want of success of work for Indians, and for negroes, too, had resulted largely from the fact that the workers had been under the dominion of the un-Christian habit of mind which called some classes of men, simply because of their race or color, "common and unclean."

Mr. THOMAS (Pennsylvania) proposed that the men of the Church make an offering, to be presented at Richmond as a memorial of the founding of the Church at Jamestown. It was adopted.

BISHOP PETERKIN (West Virginia) offered a resolution thanking the Woman's Auxiliary and the Sunday School Auxiliary for their

* This clause was contained in the canon as passed by the House of Deputies, but in the House of Bishops, on Saturday (see page 899), was substituted for it the following:

"Shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon."

In this latter form it was finally passed and became the law of the Church, the Deputies accepting the Bishops' amendment on Monday.

† This clause was in the canon as adopted by the House of Deputies, but was stricken from it by the House of Bishops on Saturday (see page 899), and on Monday the House of Deputies concurred with the Bishops in the omission.

splendid gifts to missions, and BISHOP TUTTLE spoke with appreciation of the marked interest this Convention has shown in missions. He regarded it as one of the most encouraging signs he had seen in a long time.

BUILDING FUND COMMISSION.

THE REV. DR. ALEXANDER MANN (Newark) brought forward the Church Building Fund Commission's interests, and pointed out that last year the income was hardly more than sufficient to pay administration expenses, where the income used to be \$40,000 to \$50,000 annually. Churches feel, he said, that they can get money to better advantage elsewhere. He moved that the rate of interest remain at six per cent., but that every cent paid in interest be counted as payment on the principal. Mr. Henry E. Pierpont (Long Island) opposed, and in the discussion some deputies from Missionary Districts characterized the methods of the Commission as old fogey, and declared that red tape tied up everything. The motion was lost, 54 to 21.

FRIDAY, OCTOBER 21.

Friday, the 21st inst., was an exceedingly busy day for the Deputies, although the Bishops found time for much careful deliberation. The episcopal nominations were confirmed, much progress was made in adopting the new canons, and the so-called Huntington amendment was adopted.

HOUSE OF BISHOPS.

The House of Bishops devoted most of the day to discussion of the Divorce canon and the Courts of Review provisions, as presented to them by the House of Deputies. The House authorized a joint committee of three in each order to prepare a Book of Common Prayer in Spanish, and added the Rev. Dr. August Ulman of New York to the committee on the Prayer Book in German. A change in the provision for the election of a Coadjutor in a Missionary District, made by the House of Deputies, was agreed to. It is that such provision expires on December 31, 1905.

GENERAL THEOLOGICAL SEMINARY.

In the House of Deputies on Friday morning the REV. DR. CAREY (Albany) reported for the General Seminary. The report recited that the valuation of the real estate owned by the Seminary amounts to \$2,209,921, while the finance committee has in its charge \$1,542,077 in addition. During the last triennial period only three Dioceses contributed to the financial assistance, the money received from this source amounting to \$158,848, the most of which was contributed by the New York Diocese. The number of students registered at the school since the last Convention were: 1901-2, 147; 1902-3, 134; 1903-4, 107. All departments were reported as in good condition, and never better equipped for work than now. Appreciative mention was made of the late Dean Hoffman, and complimentary words were said for the new Dean.

THE REV. MR. HOOKER (Montana) asked if any instruction in pedagogy is given at the Seminary, and said this is most important in Sunday School work. The reply was that there is.

EXPENSES.

The Rev. A. W. Knight (Georgia) reported for the committee on expenses. The receipts had been \$14,805, the outlays \$12,607, leaving a balance of \$2,198. It was emphasized that, thanks to W. W. Skiddy, the treasurer of the Convention, there was not a single Diocese in arrears in its contributions. An allowance of \$800 is made to the Presiding Bishop, \$500 is granted to Secretary Hart of the House of Bishops for the Convention year and \$100 a year for the other years, and the remuneration of the Secretary of the House of Deputies was fixed at \$1,200 and \$500 for the Convention and other years respectively.

CLERGY RELIEF FUND.

A report from the committee on Clergy Relief Fund called attention to the great need of funds for this worthy object, especially for an old age pension. It was recommended that in each Diocese and Missionary Jurisdiction a special day be set apart for special offerings as well as the preaching of a sermon on the needs of the fund.

THE HUNTINGTON AMENDMENT.

The Huntington amendment came up on the order of the day, Mr. Old (Southern Virginia) having the floor. Mr. OLD called it an iridescent dream. The REV. MR. NIVER (Maryland) said it represents a definite idea that had its origin in the mind of Muhlenberg. The Church, said he, has not yet caught up with Muhlenberg's Catholicity. There is suggested here no enlargement of liturgical liberty, and no open door to a variety of use. His plea made a favorable impression, and led up to the greater plea made a few minutes later by the Rev. C. C. ROLLIT of Minnesota. Mr. Rollit described Swedish conditions in the Northwest, and said many congregations there knock for admittance to the Church. His address did not contain new material, but it did contain fire, and it carried the Convention. Following him, the author of the amendment said on rising that there was nothing left for him to do.

There were calls for a vote, but Dr. Huntington remained to say that it is not doctrinaire but Catholic legislation. Before this climax to the debate there were heard the Rev. Mr. WILLIAMS (Nebraska). He declared the Swedes would not come. Mr. SAUNDERS (Rhode Island) said he voted for the measure in San Francisco,

but would now vote against it. The REV. DR. LITTLE (Chicago) argued for the Prayer Book, and said people are coming into the Church now as rapidly as they can be assimilated. ARCHDEACON KRAMER (Louisiana) said a missionary on the outposts had need for a simpler form of service than the Prayer Book affords. The whole debate was not long, but it was lively while it lasted. Nothing was said that has not been said many times. The vote was taken rapidly, and stood: Clerical, aye 43, nay 12, divided 6; Lay, aye 40, nay 8, divided 2.

Thus the amendment, first carried in the San Francisco Convention, was ratified on this final vote. It is an addition to Article X. of the Constitution which requires the use of the Book of Common Prayer, and reads as follows:

"And provided further that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the rubrics of the Book of Common Prayer or by the canons of the General Convention for the use of special forms of worship."

MISSIONARY BISHOPS CONFIRMED—REVISION OF THE CANONS.

The Deputies confirmed all of the nominations for Missionary Bishops, and spent the rest of the day in discussion of canons. Beginning with Canon 16 of the Report of the Joint Commission on Revision of the canons, they reached Canon 33 of the same report before adjournment. A few minor changes were made, but they were few indeed. Just at the close there was discussion over the use of the word "degradation" in the canon prescribing sentences of deposition. The REV. DR. FULTON (Pennsylvania) said it was too harsh a term, and Mr. PACKARD (Maryland) desired it retained.

The important changes were the following:

It was decided to abolish the "titles," and to make the canons run consecutively by numbers.

In the new canon on Lay Readers, the words "If a minister be present a Lay Reader shall not, save in the case of inability for the time being on the part of the minister, read any portion of the services of the Church," were stricken out.

OLD RITUAL CANON REPEALED.

Title i., Canon 24, of the present Digest, was repealed. This is the canon entitled "Introduction of Ceremonies or Practices not Ordained or Authorized in the Book of Common Prayer," which was passed in 1874 at the time of the panic in the Church over "Ritualism" and over Dr. De Koven's advanced ground. The REV. DR. HUNTINGTON (New York) said the canon was put in some years ago by people who thought the Church certain to go to extreme ritualism. There is no such danger, if there ever was, and there is no longer any need for the canon. The rubrics of the Prayer Book are quite enough. It was repealed by practically a unanimous vote, just one vote being recorded in the negative.

SATURDAY, OCTOBER 22.

The House of Bishops on Saturday considered and approved the Pastoral Letter, and proceeded with the revision of the canons already adopted by the Deputies. Progress was made as far as Section 35. The Missionary Canon was adopted, save with a minor change relating to funds appropriated to the various Bishops. The Huntington amendment was passed by a large majority. The Bishops on Committee on the Prayer Book in Spanish were named and are those of Nebraska, Porto Rico, and Long Island. A report relative to the work among seamen was made, and Bishops named upon a commission recommended by it were those of New York, California, and Massachusetts.

WORK AMONG SEAMEN.

The report follows:

"In view of the vast shore lines of our national sea and inland waters, and the increasing number and importance of our ports as exhibited in the total in 1903 of nearly one hundred and forty thousand men in the crews of American vessels alone, not to mention those of foreign nations frequenting our ports; and further

"In view of the opportunity and promise so largely tested by local agencies with a noble record at various points where the care of the sailors has already received attention, confirming the wider experience of the general Missions to Seamen Society of the Church of England, a society which on our Pacific seaboard and elsewhere has done not a little to further this work; and

"Not forgetting that as the General Convention of 1907 is to take note of the three hundredth anniversary of the founding of Jamestown, one interesting suggestion in that Convention is that under that true pioneer priest, Robert Hunt, our Church forefathers with their faith and worship went 'down to the sea in ships' as they brought that faith and worship to this new land, it is

"Resolved, The House of Deputies concurring, That a joint Commission, to consist of three Bishops, three presbyters, and three laymen, be appointed in order to concert measures—

"1. To further coöperation between existing agencies in this work among sailors, where it is practicable;

"2. To foster, under due diocesan and local authority, the opening of new centres for such work in our seaports and inland ports where opportunity offers;

"3. To raise up trained men and to develop means for the strengthening and extension of such agencies, and especially to evoke

a more general habit among our Church people, of devoting thank-offerings made in connection with the use of the Thanksgiving *For a Safe Return from Sea*, to the maintenance of the work;

"4. To report to the next General Convention any data or recommendations which this commission in its judgment may deem germane or helpful to the work among sailors."

MARRIAGE AND DIVORCE.

The Bishops adopted the Deputies' canon on Divorce (see page 897) with only two amendments, both of which are stated in footnotes to the canon where printed as stated.

THE PRESIDING BISHOPRIC.

A discussion on the report concerning the Presiding Bishop was the first matter to come up in the House of Deputies on Saturday morning. It was between the Rev. Dr. Huntington (New York), who made the committee report unfavorable to the plan of constituting an extra-diocesan Presiding Bishopric, and Mr. W. A. Robinson of Kentucky, who declared the present plan of a Presiding Bishop with a see is impracticable. Mr. ROBINSON said the present arrangement is an injustice both to the Bishop and to the Diocese. The Church needs a head. He declared Bishop Tuttle's new allowance to be a mere pittance. He pleaded for leadership. The matter went to the calendar.

THE STATE OF THE CHURCH.

The Rev. Dr. DUNCAN read the report on the State of the Church. [Publication is deferred until next week.]

THE PRAYER BOOK AND THE BIBLE.

There is a rhetorical infelicity in the Prayer Book, and the Rev. Dr. HODGES (Massachusetts) got it corrected. In a rubric are the words "shall he read the Gospel." It should be "he shall read the Gospel." The same report deemed it unwise to strike out the first rubric in the Burial Office, and the Deputies agreed. The American Bible Society was commended, and a motion to make the Marginal Readings Bible the standard was referred to the committee on Canons.

WEST MISSOURI BECOMES KANSAS CITY.

Some discussion arose over the proposition to change the name of the Diocese of West Missouri to that of Kansas City, but a vote so to change was passed almost unanimously.

THE MISSIONARY CANON.

The new Missionary Canon was reported by the Rev. Dr. DAVENPORT. The Rev. Dr. HUNTINGTON said it was all good save the part continuing the Missionary Council, and the Deputies struck that clause out. Mr. ROWLAND EVANS (Pennsylvania) presented the clause requiring every parish and congregation to take each year an offering for Missions under the Board of Missions. The Rev. Mr. Ritchie (Pennsylvania) opposed it, and Mr. Evans defended it. The Rev. R. P. Williams (Washington) favored it, and Mr. Packard (Maryland) said it was a grave question if the Convention has a right so to enact. The Deputies thought they had the right, and the entire canon, as amended, was adopted. Careful attention was given it, but there was little debate.

The canon, as finally passed, substitutes a new Constitution for that at present in force for the Domestic and Foreign Missionary Society, and makes radical changes in the administration of that organization, retaining the provision that the Society "shall be considered as comprehending all persons who are members of this Church." It is provided that "there shall be a Board of Missions for the purpose of exercising the administrative functions of the Society, the members of which shall be triennially chosen and appointed by the General Convention of the Church." This Board of Missions is to consist of the Presiding Bishop as President, with "fifteen other Bishops, fifteen presbyters, and fifteen laymen." All other Bishops "shall be honorary members of the Board with all the rights and privileges of the elected members, except the right to vote." General Convention shall elect a General Secretary and a Treasurer, and, on the nomination of the General Secretary, the Board of Missions shall elect Associate Secretaries, whose work shall be determined by the Board; and, on the nomination of the Treasurer, shall be elected an Assistant Treasurer. "The salaries of all the Secretaries and of the Assistant Treasurer shall be fixed by the Board of Missions. The Treasurer shall serve without compensation." Agents may be appointed to represent the Society in different parts of the country, and there may be formed "Auxiliary Missionary Associations, whose contributions, as well as those specially designated by individuals, shall be received and paid in accordance with the wish of the donors when expressed in writing." The Board of Missions shall report to General Convention, the two Houses sitting for the purpose in joint session; but action upon the reports being taken "by the concurrent vote of the two Houses meeting separately." The Board shall also "make frequent reports to the Church at large alike of its transactions as a deliberative body and of the progress of its enterprises; that so all the members of the Society may be the more earnestly moved to intercessory prayer and generous giving." At these joint sessions of General Convention, addresses from Missionary Bishops and others shall be given.

The Missionary Council is legislated out of existence, but in its place may be held, at the arrangement of the Board of Missions,

"Missionary Conferences for the systematic study of Missions and for the arousing among the people a greater missionary zeal. These Conferences shall be held in various parts of the country under such regulations as the Board may deem proper. The Missionary Conferences may pass advisory resolutions, and may memorialize or petition either the General Convention or the Board of Missions at any time." Other provisions of the somewhat extended Constitution are substantially as at present, with the addition of the following new section, added in open session of the House of Deputies:

"Every parish and congregation of this Church shall make at least one annual offering for the Missionary work of the Church conducted by the Board of Missions."

REVISION OF CANONS CONCLUDED.

The Missionary Canon being out of the way, the Deputies went at the remaining canons, and by sitting till half-past one, adopted all of them. Mr. Saunders (Massachusetts) had them in charge. There were not many changes in words and phrases, but a great many in detail, because of the re-numbering of them, in part, to do away with the "titles." When all were through there was apparent a feeling of relief. There were not many spectators, and by no means all the deputies present. Judge Stiness (Rhode Island) was in the chair. [These changes were reviewed in THE LIVING CHURCH some months ago, when the report of the Revision committee was first published. In general, they are improvements upon present language of the canons, the actual changes in administration being few.]

MONDAY, OCTOBER 24.

[BY TELEGRAPH.]

BOSTON, October 24.

The Bishops nominated and Deputies confirmed the Rev. Francis M. Taft, rector of St. Paul's Church, Chester, Pa., to be Missionary Bishop; and under the new canon; the House of Bishops assigned him to assist Bishop Hare in South Dakota. This plan was adopted for the relief of the latter Bishop instead of that of electing a Bishop Coadjutor in a Missionary District, as at first proposed. Mr. Taft is 47 years old and a bachelor.

Bishop Osborne was presented to the House of Bishops, and appointments were made of Bishops to serve on Courts of Review under the new canon, for trial of Bishops. They are the Bishops of Albany, Louisiana, Massachusetts, Montana, Pittsburgh, Milwaukee, Los Angeles, North Carolina, and Connecticut. The Bishops to preside in the eight departments in same courts for trial of presbyters are: First district, the Bishop of Vermont; second, the Bishop of New Jersey; third, the Bishop of Pennsylvania; fourth, the Bishop of Tennessee; fifth, the Bishop of Southern Ohio; sixth, the Bishop of South Dakota; seventh, the Bishop of Dallas; and eighth, the Bishop of California.

The Deputies elected the new Board of Missions which, under the new canon supersedes the Board of Managers, with slight changes from the present Board; and appointed a commission to consider any change in the choice of a Presiding Bishop and to report at Richmond.

FINAL DIVORCE LEGISLATION.

The House of Deputies concurred in the divorce canon as amended by the House of Bishops (see page 897), thus ending this important matter.

TITLE PAGE OF THE PRAYER BOOK.

There was a very lively debate on the proposal to take the words Protestant Episcopal from the title-page of the Prayer Book. Four great speeches were made in support of the proposition, by the Rev. Mr. Rogers (Fond du Lac), Rev. Dr. Little (Chicago), Rev. Dr. Huntington (New York), and Rev. Dr. Grosvenor (New York). Dr. Huntington said he had himself introduced such a measure in Boston twenty-seven years ago. Judge Stiness (Rhode Island) favored it, and the Rev. Dr. Bodine (Pennsylvania) said he had been converted by Dr. Huntington. Some laughter was created by Fond du Lac and New York being at last together. Then Mr. Lewis, Dr. Fulton, and Mr. Evans (Pennsylvania), Dr. Alsop (Long Island), Dr. Grammer (Southern Virginia), Dr. Foley (Central Pennsylvania), and Mr. Sowden (Massachusetts) spoke against it. Mr. Lewis brought in the charge that it was an indirect effort to change the name of the Church, and called this popgun legislation. The effort to amend failed by the following vote: Clerical, aye 28, nay 21, divided 12; lay, aye 9, nay 32, divided 3. The debate was spirited while it lasted.

MISCELLANEOUS LEGISLATION.

The proposed constitutional amendment making the Marginal Readings Bible the standard went over to the Richmond Convention, because hasty action was not desired. It would have passed if allowed to come to vote. The amendment reducing membership in the House of Deputies to three in each order from each Diocese was voted inexpedient. The American churches in Europe were permitted to send one clerical and one lay deputy. It was said in debate that injustice had been done these churches for many years.

President McKim appointed deputies on the commission on Work among Seamen.

The report of a special committee appointed early in the session

to consider the subject of lynching was, with almost unanimous consent, laid on the table.

The application of Bishop Kozlowski of Chicago for recognition has been considered by the Bishops in executive session.

TUESDAY, OCTOBER 25.

[BY TELEGRAPH.]

BOSTON, MASS., October 25.

The Convention to-day elected the Rev. Dr. Lloyd as General Secretary, and Mr. George C. Thomas as Treasurer of the Board of Missions, these elections being required under the new Missionary Canon. The matter of Provinces was recommitted to the committee for report three years hence. The Commission for Work among the Colored People was abolished, and that work was turned over to the Board of Missions. Dr. Huntington brought forward a canon similar to that introduced at San Francisco, but after a stiff debate it went over to the next General Convention. A committee appointed to arrange for the missionary sessions of the next General Convention consists of the Rev. Drs. Eccleston (Maryland), and Alsop (Long Island) and Messrs. King (Rhode Island) and Evans (Pennsylvania). The House of Deputies reached the end of its calendar at 11 o'clock and took a recess till 3, when the committees of conference with the House of Bishops on various unfinished matters still between the Houses will report.

On reassembling after recess, there was a warm debate on the report of the Committee of Conference appointed to consider the failure of the Houses to concur on an amendment offered by the Rev. C. C. Rollit, declaring special forms of service in the Swedish language to be lawful for work in the Northwest. Rev. Mr. Rogers (Fond du Lac) opposed the acceptance, urging delay. The report was accepted by a vote, clerical, aye 39, nay 5, divided 5; Lay, aye 29, nay 2, divided, 1. The Bishops also accepted it. The Bishops thanked Boston, Bishop Lawrence, Trinity and Emmanuel Church corporations, and others for many courtesies.

At 5 o'clock the members of both Houses entered Trinity Church for the reading of the Pastoral Letter, after which, with the *Gloria in Excelsis* and the Benediction, the General Convention of 1904 was pronounced adjourned *sine die*.

Trinity Church was full at this closing service. Forty-six Bishops were in line, Bishops Osborne (Springfield) and Greer (New York) leading. Bishop Lawrence, as chairman of the House of Bishops, walked with the Presiding Bishop. The opening office was said by Dr. McKim, President of the House of Deputies. Bishop Potter read the Pastoral Letter, which made a profound impression.

The full text of the Pastoral Letter will be found on another page.

WOMAN'S AUXILIARY.

THE women remain, even if some deputies have gone home, and their meetings daily in Pierce Hall attract the same large crowds as at first. Miss Lucy C. Jarvis, who had charge of the Mission Study School at New Milford, Conn., last July, presided on St. Luke's day. In opening the meeting, she spoke of the qualifications necessary for a successful leader in this special department of Church work. A man or a woman must, she declared, have a heart that has been touched by the hand of God. Social position, pleasing personality, ability to present a subject clearly are successful factors, but the spirit of consecration is the essential.

The speakers then, as on other days, included missionaries from all parts of the field, Bishops and others.

Mrs. S. D. Hooker of Montana presided on Thursday. Work in the mountains of the Asheville District was depicted in so graphic a manner by Mrs. Wetmore that a lady from Duluth subscribed \$150 to pay a teacher's salary for a year. The Rev. George C. Huntington spoke of Utah as the only place in the United States where the missionaries had to work against an organized institution that is non-Christian. Miss Smart of Virginia told of work among mountaineers in the western part of that state; the Rev. W. S. Emery of New Hampshire said that New England is itself missionary ground that ought to be more thoroughly worked; and others, including the Bishops of Kyoto, North Dakota, and Olympia, Miss von Holt of Honolulu, and Deaconess Dorsay of San Francisco, made addresses during the day. A pleasant announcement made was that a check for \$1,000 had been received for the united offering.

On Friday again there was marked interest manifested. The Latin races and work among them, was the subject discussed. Thos. Whitaker of Pennsylvania presided, and speakers included Mrs. Van Buren, who said she knew of no place where young women need the protecting arms of the Church more than in Cuba and Porto Rico. Bishop Kinsolving emphasized the need of missions in Brazil. "The country," he said, "is shackled by superstitions. Eighty per cent. of the population is illiterate, while the black race of America, slaves only forty years ago, show only 54 per cent. Our work is never in a spirit of controversy. We cannot fulfil the mission of Christ with that spirit. We plant our flag in a large, broad, Catholic way. Our preachers are earnest, upright, moral, and religious, in a place where sin and sensuality are rampant. We do not assail the Roman Church, which everyone who has studied the conditions knows has fallen far behind the standard of its American and English followers. Our efforts have prospered and Roman Catholics themselves are

frank in admitting the good we have accomplished for the moral and educational uplift of the people. With this great missionary body of consecrated women all over the country to aid us, the vanguard of the Church, we shall strive to plant our flag from Panama to Terra del Fuego."

On Friday afternoon missions in the West were described. Bishop Hare spoke, and then Bishop Funsten of Boise said the Indians he dealt with were as different from those in South Dakota as a Frenchman is from an Englishman. They were the Shoshones. He said that among the Shoshones a desire for education had to be created.

The Church school had no endowment. The Church was the only body that could make any headway with the tribes. He described the life of the Indians, many of whom still practised heathen rites, and said that the force that represented purity and civilized life met savagery, impurity, and vice. He had baptized 200 people and a number had been confirmed. The Bishop told the story of Miss Stockwell's work among the people, saying she had a good influence on both miners and Indians.

The Auxiliary pilgrimage to Concord was made on Saturday, and three cars were required to accommodate the large number who took the trip. Miss Jennie McIntosh of Roxbury acted as hostess en route, and, reaching Concord, the party repaired to Trinity Church, where they were met by the local committee, including the Rev. H. K. Hannah, rector of Trinity, Miss M. G. Goodwin, president of the Concord Auxiliary, and Mrs. Thomas Eckfeldt, its secretary. The programme planned for the entertainment of the visitors included luncheon served under the auspices of the ladies of the parish and visits to the places of historic and other interest with which the town abounds and which usually are seen by all pilgrims to Concord. The visitors were allowed time for going about up to 4:05 in the afternoon, the hour of their return train to town, on which the same special cars were provided for their use.

OTHER GATHERINGS OF THE WEEK.

[Continued from page 892.]

THE ORDER OF JAMESTOWN.

The Board of Incorporators of the Order of Jamestown 1607, held a session in Emmanuel Church on the afternoon of October 20th.

On motion of the Rev. Dr. Carey it was resolved that the Rt. Rev. Dr. Randolph, Bishop of Southern Virginia, be requested to preach a sermon in one of the churches of Richmond, bearing on the planting of the Church at Jamestown in the year 1607, during the sessions of the General Convention of 1907.

On motion of Dr. Carey it was also resolved that the Rt. Rev. C. Kinlock Nelson, D.D., Bishop of Georgia, be requested to prepare an historical address, with reference to the founding of the Church at Jamestown, embodying all the facts of interest to Churchmen in connection with the lives and labors of the first missionaries and the Indian Princess who was such an important factor in the early history of the Church on the shores of the James River; and the said address to be delivered at Jamestown, at the time of the Pilgrimage, during the sessions of the General Convention in Richmond, Va., in 1907.

The Bishop of Southern Virginia and the Bishop of Georgia both accepted the tasks assigned them by the above resolutions.

GUILD OF ALL SOULS.

Last Saturday morning, the 22nd, under the auspices of the Guild of All Souls, a solemn requiem Mass was sung in the Church of the Advent, at nine o'clock. The sacred ministers and preacher were both clerical deputies in attendance upon the General Convention and priests-associates of the guild: Rev. E. A. Larrabee, Chicago, celebrant; Rev. G. B. Nicholson, Waterville, Me., deacon; Rev. Paul Matthews, Cincinnati, sub-deacon; and the Rev. B. Talbot Rogers, Fond du Lac, preacher. The Mass was for the repose of the souls of deceased members of the General Convention of 1901.

TRINITY ALUMNI DINNER.

The alumni of Trinity College, Hartford, gave their dinner on Friday night at the University Club, the Rev. President Luther presiding. Remarks were made by Dr. Luther, the Rev. Dr. Endicott Peabody, and Mr. A. Clifton Kelway, sometime editor of the now defunct *Church Review* of London, and the Rev. Dr. John Brainard of Auburn, N. Y. About fifty persons were present.

A LITTLE CHILD SHALL LEAD THEM.

The Rev. Dr. W. S. Rainsford of St. George's is fond of telling of the lessons he learns from the little members of his flock.

"I was not always so keen for open churches," he confessed, recently, "but a four-year-old girl settled my mind on that point. I was walking with her, listening to her childish prattle, when we passed a tightly closed church.

"I s'pose God has a key to let Himself in," she remarked, looking thoughtfully at the barred door, 'but the people have to go to the sexton.'

"I didn't have a church then," continued the doctor; "but I made up my mind that when I did have one, the people would not have to hunt up the sexton to get in."—*New York Times*.

AS A BOSTON WOMAN SEES CONVENTION MATTERS.

WE of Boston, and especially we Churchwomen of Boston and of the Church at large, often feel that our interests are at least avoided, if not ignored by the Church papers, though your subscription lists should assure you of our interest in you. No priest denies that without us the Church would be poor indeed, in money as well as in spirituality, and in her charitable activities. Now, in reports of this glorious Convention, we do not intend to be left out, for ever since the great Auxiliary meeting that Thursday morning when we placed on the—*Communion Table* in Trinity Church our magnificent United Offering of \$143,000, we have been nursing the conviction that for *once*, we are *IT*. We are *IT*, not *only* in our many conferences, but everywhere—in spite of the flocks of *black-birds* and *maggies* in our streets and in our churches. The wives, the sisters, the mothers of the clergy are in evidence everywhere; and the invaluable old maids who work so hard and so conscientiously for the Kingdom, the sisters of many orders, the deaconesses, have come to us in multitudes, and have camped down in our hotels and in our homes, and daily throng the galleries of Emmanuel Church to see "how the Deputies do it."

I strolled into the gallery to-day, but the "odor of sanctity" was so oppressive, in spite of hundreds of cubic feet of fresh air hourly pumped in, that I soon left, declaring that if I were a man or an architect, I would pay less attention to flying buttresses and gargoyles, and more to the problem of satisfactory ventilation.

On duty a couple of half days at our Headquarters in Pierce Hall, I saw only the usual proportion of men—mostly clergymen—who wandered aimlessly about, until pounced upon by former friends or parishioners. The masses were in very truth our *sisters*, proud and happy and united over our offering, and full of appreciation of Boston hospitality. In reply to queries I directed them to every possible place but—Heaven! Just then no woman cared for her soul. The whole clamor was for *tickets*—*Tickets*—with a big T: for the choir festival, for Trinity Church, for Receptions and Teas, but chiefly tickets for the great mass missionary meeting in Tremont Temple (the Baptist headquarters) and the overflow meeting in old St. Paul's Church, where the Archbishop of Canterbury was the chief attraction. I felt interested and amused to learn that he also spoke that day in Park Street meeting-house on Brimstone corner, the stronghold of Puritanism, to the students of Boston University (Methodist), and the Evangelical Alliance. His portrait, in cope and mitre, has graced the front pages of our daily papers and the Methodist organ, the very journals which so few years ago decried so vociferously the "pageant" at the consecration of the Bishop Coadjutor of Pond du Lac.

By the way, I am wondering if we shall again shock the community next Sunday, when our own dear Father Osborne's consecration takes place—to which I am so fortunate as to have a ticket.

The great meeting on October 10th was his Grace's last appearance and address, and the huge audience felt, with him, deep and sincere regret over his departure for home. His Grace has won admiration and respect from all by his unassuming yet dignified and Churchly acceptance of the homage everywhere accorded his high office as well as his glorious personality. The only regret that we have is that we did not have an Auditorium or an Albert Hall, so that all who wished might have seen and heard him.

There is a silly story going the rounds of the secular papers, that our Bishop conducted his Grace to a gallery whence he could overlook the House of Deputies in their conclave, and that he afterwards found the Archbishop *prone*, peeping through cracks at the audience in the church. To *anyone* who knows Emmanuel Church as well as I do, this is an absurd fabrication, as there is no doubt his Grace viewed the House of Deputies from the easily accessible and comfortable chamber-gallery behind the grill-work screen at the gospel side of the chancel directly over the organ desk!

Our one colored Bishop—Ferguson of Africa—was one of the most interesting features of the missionary meeting. He was so cordially received and so frequently interrupted by applause that he evidently felt he was being defrauded of valuable time, so he facetiously turned the quarter-hour-glass down on its side, when the audience persisted in breaking into his speech. He got his "appeal for more men and more money" out of his system early in his address, as he said he was often cheated out of it by leaving it until the last end of it; and when finally interrupted by the entrance of the Primate, he retreated with serio-comic haste to St. Paul's Church, to repeat his appeal at the "overflow meeting," where, as Bishop Lawrence said, there was no hour-glass.

Bishops are a drug here this month; knee-breeches, pectoral crosses, and extra buttons blossom everywhere. English and Canadian guests are much in evidence, and the heroes of our mission fields—Alaska, China, Japan, Africa, and the Philippines—are to speak so frequently herenabouts, that we women must all perforce add to our mission education and self-denial ourselves our new winter gowns.

L. A. C.

A TRUE gentleman pays his bills, is a good son, husband, father, and friend. His aims in life are high, and he keeps from all that is mean.—*Sir John Lubbock, "The Business of Life."*

The Family Fireside

ALL SAINTS.

"The foundations of the wall of the city were garnished with all manner of precious stones."

I love the feast-day of All Saints;
What glories it combines,
What high, heroic love it paints,
What treasures it enshrines!
These treasures once were like the ore
From which pure gold is wrought,
But now they glisten evermore
Beyond our highest thought.

For through earth's furnace they have passed
To high perfection bright,
And in the heavenly temple vast
Now shed their glorious light;
They are the jewels that were sought
By our Redeemer's love,
The precious stones His Life once bought
For His sweet home above.

The jasper and the sardine stone
Gleam with the emerald there,
And sapphires blaze around His throne
With rubies bright and rare!
The chrysolite and topaz gleam
Upon the streets of gold,
There amethysts and jacinths beam
And gates of pearl unfold.

With such fair stones its walls outshine,
Nor shall their lustre fade,
For on the Cornerstone divine
Their endless rest is laid;
From that fair Stone their beauty springs,
They but reflect the rays
Of Christ, the glorious King of kings,
Whose beauty ne'er decays.

May we as stones be burnished well
To take our place with those
Who in that glorious temple dwell
And in their Lord repose;
And while we love their praise to sing,
O may their virtues grow
Within our hearts, and like a spring,
Burst forth in ceaseless flow.

Nashua, N. H.

WILLIAM EDGAR ENMAN.

THE UNEXPECTED THAT HAPPENED.

By ROLAND RINGWALT.

A PRESIDENTIAL contest, though it usually disturbs business, though the musical critic may be annoyed by inelegant campaign songs, and though peaceful citizens may hear the echoes of noisy discussions, has its good side. Many believe that a quadrennial election is necessary to the preservation of liberty, every national contest gives us some excellent speeches and editorials, and a Presidential year revives all that is most interesting in our former battles at the polls. If we believe, with Lord Beaconsfield, that "In politics it is always the unexpected that happens," we can draw long breaths over the great surprises of our past history.

Soon after Washington left the Presidency, it was evident that Federalism was splitting into hostile factions. It was not surprising that the Kilkenny cat warfare of Hamilton and Adams should have defeated their party, but it was surprising that the last days of Federalist administration should have witnessed the most remarkable appointment ever made by an American President. When John Adams placed John Marshall at the head of the Supreme Bench he did what none of his successors could undo. Federalism became the shadow of a shade, it passed out of formal existence, but it lived on to rule the Supreme Court. Jefferson could add Louisiana to our domains, Madison could declare war on Great Britain, Monroe could add Florida to our map, Jackson could form and dissolve Cabinets, but not one of the four great Democratic Presidents could execute a law which the resolute old Federalist pronounced unconstitutional. We cannot estimate the power of John Marshall. If James Buchanan, in his last days of office, had given the country a great Democratic Chief Justice, and if the Su-

preme Court from 1860 to 1890 had been ruled by Democratic thinking, we would have a partial parallel.

The other great surprise was that Alexander Hamilton made his bitterest enemy, Thomas Jefferson, President of the United States. Burr came very near success, and some of the ablest Federalists, Marshall among them, preferred him to Jefferson. It was Hamilton whose influence weighted down the scale in Jefferson's favor. Later generations have seen political rancor as bitter as that of Hamilton and Jefferson; but they have not seen a President who owed his election to his relentless foe.

Could anyone have expected that Jefferson's victory would be so great? In money, in brains, in prestige, in social influence, Federalism, even after the defeat of 1800, was strong. Did it seem possible that Jefferson's party in sixty years would only meet with two great defeats? After two terms for himself, Jefferson gave two terms to his friend Madison, and two terms to his protégé, Monroe. The younger Adams was then counted as a Democratic President; Jackson came after Adams, Van Buren after Jackson, later came Polk and Pierce, the long line closing with Buchanan. Harrison and Taylor were the only Whig Presidents.

No man in Washington's or Adams' time had any reason to suppose that the Democratic party would rule the Union for almost two generations.

In the face of a strong mercantile, agricultural, and ship-building opposition, John C. Calhoun forced the country to adopt a Protective measure; and "the Calhoun tariff" was a phrase as familiar to our forefathers as the Walker or the Morrill tariff to men of later days. Calhoun did not then suppose that in half a generation his struggle against Protection would go so far as the Nullification protest. Nor did he, when as Secretary of War he read that Jackson had hung Ambrister and Arbuthnot, think that Andrew Jackson of Tennessee would ever threaten to hang John C. Calhoun of South Carolina.

Family influence counted for more in the early days of the republic than it does now. Of all the actors on the American side of the Revolution probably none owed more to his family than Aaron Burr, whose father was the head of Princeton University, and whose grandfather was Jonathan Edwards. Yet Burr twice stood in the shadow of the gallows, wandered as an exile through distant cities, shivered over a crust in foreign garrets, and died under the ban of Jackson, who had once been his sturdy champion. Adams, whose youth had been embittered by social distinctions, and Hamilton, who had been taunted for illegitimacy, even in their sorest disappointments, could not have envied Burr, had they foreseen his end.

So far back as 1820 the excitement over slavery roused Jefferson, to quote his own words, "like a fire bell in the night." Agitations were like raging fevers, and compromises like draughts followed by greater thirst. There was a natural jealousy between the Southern planter and the Northern capitalist, but neither Biddle, the great Whig banker, or Calhoun, the mightiest of the South Carolinians, could have believed that slavery would receive its death blow from a "poor white," that a man who had been born in a slave state, and who had fought hand to hand with negro river pirates would write an Emancipation Proclamation. To the stately figures of the Revolutionary days it would have seemed impossible that we could ever have a President who to his dying day showed the flat-boatman and the rail-splitter, yet a man who could write letters as persuasive as those of Jefferson and deliver speeches of which Webster might have been proud.

The old Whig party, the party of scholars and financiers, the party of Clay and Webster, had much to say about the semi-barbarous Indian fighter, Andrew Jackson. But it never elected Clay, it did not even nominate Webster, it did elect two Indian fighters, and it died in trying to elect the man who had marched against Black Hawk. Its first victory was won on a log cabin and hard cider campaign, its second because its candidate was "Rough and Ready."

Virginia's long sway in Washington is mainly due to the personal influence of Jefferson. But no single personality explains the later supremacy of Ohio, the State which within forty years sent Grant, Hayes, Garfield, and McKinley to the White House. Among the surprises of the last half century may be named the tendency of the old Abolitionists to become Democrats; the singular career of Benjamin F. Butler; and the chequered life of Stephen A. Douglas. Blaine, near a nomination and missing it perhaps by an illness; a strong candidate in 1880, but not nominated; an unsuccessful candidate before the

people; and twice again a possible candidate revives the memory of the brilliant yet unsuccessful Clay. Continually we find that the unexpected happened.

HER HEART'S DESIRE.

A TRUE STORY.

IN 1876 every nook and corner of Philadelphia celebrated the Centennial in some way, and the concert halls echoed a melody of which we quote a stanza from memory:

"We hear it o'er and over,
And all the people say,
While children howl and babies squall,
'Centennial night and day,'
We get it for our breakfast,
Our supper, too, again,
In fact we're nearly crazy,
Centennial on the brain."

Our neighborhood celebrated the Centennial by pulling down a weather-beaten, dreary, and wretched-looking police station, and putting up a handsome brick one in its place. The average child likes to gaze on new foundations and rising walls; but this structure was of more than usual interest. A store or dwelling might belong to X or Y; the police station was a public building, our fathers paid taxes for its erection, and we boys knew that if we broke windows or stole ash-boxes, we might be taken to the station.

Near the station lived an Irish woman who had frequently been committed for intemperance. She was ignorant, poor, not particularly quarrelsome, but a habitual inebriate, and contented to be one. No one had ever heard her express a wish to reform, or to desire any change in her surroundings. But the walls appealed to her as to others, and she publicly declared her ambition:

"Bedad, if I live to see the new station built, I'll be the first one in it!"

This purpose was declared at the grog shop, in the cigar store, at the street corner, and to the passing huckster. Everybody knew that our neighbor had resolved to be the first inmate of the new station house, and she was.

It is often said that every one has an ideal of some kind. This, so far as I could learn, was her only ideal. She had set her heart on being the first prisoner in the new station house, and she won her heart's desire.

WANTED—A POLICY.

A TRUE STORY.

BISHOPS are careful to warn ordinands that deacons and priests often fail to show the same zeal and energy that men in secular business display. This moral was lately emphasized for the benefit of the writer.

I was called to baptize the sick child of a young couple living in a poverty-stricken street. The neighborhood desires religious services so far as weddings, baptisms, and burials are concerned, but not at other times. After baptizing the child, I went home, and forgot to make out a certificate of the baptism.

A few weeks later, a ragged girl hailed me:

"My sister, Mrs. P—— says you christened the baby, but you didn't give her a policy."

This smote my conscience. "Certificate" was not a familiar word in that street, but everybody had seen the life-insurance agent on his rounds.

A GENTLEMAN and his wife travelling in the Holy Land, while resting by the roadside, became interested, in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on.

They would come so far and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the ram followed, and then the entire flock crossed safely to better pastures and cooler shade.

There was a lesson in that little incident for the two travellers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction.

As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life.—Selected.

Church Kalendar.



Oct. 30—Twenty-second Sunday after Trinity.
Nov. 1—Tuesday. All Saints' Day.
" 4—Friday. Fast.
" 6—Twenty-third Sunday after Trinity.
" 11—Friday. Fast.
" 13—Twenty-fourth Sunday after Trinity.
" 18—Friday. Fast.
" 20—Sunday next before Advent.
" 25—Friday. Fast.
" 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 15—Detroit. Third District Missionary Conference.
" 16—Dioc. Conv., Albany, Michigan, New Hampshire, Kentucky.
" 29-30—Annual Meeting American Church Missionary Society.
" 29—Dinner of Churchman's Club, A. C. M. S. attending. Speaker, Bishop Brent.
" 30—Corporate Celebration, St. Andrew's Day. A. C. M. S. Meeting, Grace Church, Churchman's Club attending. Speaker, the new Bishop of Cuba.

Personal Mention.

THE address of the Rev. FREDERIC W. BAILEY is changed from Rochdale, to 33 Harvard St., Worcester, Mass.

THE Rev. B. OAKLEY BALDWIN assistant at St. Matthew's Church, New York, has accepted a call to the rectorship of St. Mary's Church, Scarborough, N. Y.

THE Rev. WM. J. W. BEDFORD-JONES of Columbus, Ohio, has received a call to Marshall, Mich.

THE address of the Rev. J. A. BROWN is now White Haven, Pa.

THE Rev. ALFORD A. BUTLER, D.D., Warden of Seabury Divinity School, sails for Naples (on the "Slavonia") November 1st, and requests his mail sent care Brown, Shipley & Co., 123 Pall Mall, London, England, until June next.

THE temporary address of the Rev. G. J. CHILDS is St. Peter's Rectory, Park River, N. D., he having withdrawn from the work at Lakota, N. D., to which he was recently appointed.

THE Rev. C. H. DE GARMO has accepted the rectorship of the church at Redondo, Calif.

UNTIL further notice, the address of the BISHOP of DELAWARE will be in care of Messrs. J. S. Morgan & Co., 22 Old Broad St., London, E. C., England.

THE Rev. J. H. DODSHON, rector of the Church of the Good Shepherd, Grand Rapids, has accepted his appointment as Archdeacon of the Diocese of Western Michigan, and will commence his new duties November 1st. His P. O. address remains 193 Jefferson Ave., Grand Rapids, Mich.

THE Rev. JOHN H. FORTESQUE-COLE has resigned the rectorship of the Church of the Redeemer, Cleveland, and is in charge of a mission at Perry, Ohio.

THE address of the Rev. A. RANDOLPH B. HEGEMAN is changed from Albany to 152 Chapin St., Binghamton, N. Y., where he is rector of Trinity Memorial Church.

THE address of the Rt. Rev. THOMAS A. JAGGAR, D.D., is Hemenway Chambers, Boston, Mass.

THE address of the Rev. W. ALLEN JOHNSON is changed to Littleton, Arapahoe Co., Colo.

THE Rev. JOHN S. LIGHTBOURN has accepted the rectorship of St. Paul's Church, Medina, Ohio, and expects to be there on November 10th.

THE Rev. WALTER MITCHELL has resigned his position at Sewanee, Tenn., to accept the rectorship of St. John's Church, San Juan, Porto Rico, for which place he is to sail November 19th; until which time his address is 107 27th St., Newport News, Va.

THE address of the Rev. A. W. PIERCE is changed from Cleburne, Texas, to Greenwood, Miss., where he is rector of the Church of the Nativity.

THE Ven. J. H. M. POLLARD will make his headquarters at Littleton, N. C., instead of Raleigh, as formerly, and will take special charge of the missions at Littleton, Warrenton, Ridgeway, and Louisburg.

THE Rev. A. G. RICHARDS, assistant at Trinity Church, Chicago, has received a call from the Church of the Holy Spirit, Lake Forest, Ill.

THE Rev. ROBERT SCOTT expects to spend the winter in Italy. Address: Care of White Star Line, 21 Piazza Della Borsa, Naples, Italy.

THE address of the Rev. GEO. CRAIG STEWART is changed from Glencoe to St. Luke's Rectory, 809 Main St., Evanston, Ill.

THE Rev. E. J. H. VAN DEERLIN becomes missionary at Lompoc, Colo., on November 1st.

THE address of the Rev. CHAS. S. WALKLEY, Chaplain U. S. Army, is Fort Monroe, Virginia.

DIED.

DUMBELL.—On the feast of St. Luke the Evangelist, at the rectory, Goshen, N. Y., GEORGIANA MARY, beloved wife of the Rev. G. W. DUMBELL, D.D., rector of Goshen, and eldest daughter of the late Hon. Austin Cox of Belize, British Honduras.

Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

HAY.—Entered Into Life Eternal at Christ Church Hospital, Philadelphia, on Thursday, October 20th, ALMIRA GRION HAY, daughter of the late George Lyall and Elizabeth Boker Guion, and widow of the Rev. H. P. Hay.

RETREAT.

Retreat for Priests, at Holy Cross, West Park, N. Y., beginning Monday evening, November 14, ending Friday morning, November 18. Father Huntington expects to conduct the Retreat. Retreatants will be guests of the O. H. C.

CATHEDRAL OF ALL SAINTS, ALBANY, N. Y.

On Thursday, December 1st, the Rt. Rev. C. H. Brent, D.D., Bishop of the Missionary Jurisdiction of the Philippine Islands, will conduct a Quiet Day in the Cathedral of All Saints, Albany. The day has been arranged primarily for the clergy of the Diocese, but priests of other Dioceses will be welcome.

Compline will be said in the choir at nine o'clock on the evening previous, November 30th. Breakfast and luncheon will be served in the Guild House for those who indicate their desire for such meals. If you purpose to be present you are requested to notify, before November 24th, the Very Rev. THE DEAN OF ALL SAINTS' CATHEDRAL, the Deanery, Albany.

OFFICIAL.

DIocese OF MASSACHUSETTS.

At the October meeting of the Standing Committee of the Diocese of Massachusetts, the Rev. LEONARD KIPS STORRS, D.D., was elected President. The two vacancies on the Committee were also filled by the election of the Rev. JOHN MCGAW FOSTER, rector of the Church of the Messiah, Boston, and Mr. CHARLES P. GREENOUGH, counsellor-at-law, Boston.

MORTON STONE, Secretary.

WANTED.

POSITIONS WANTED.

A YOUNG CHURCHWOMAN desires position as mother's helper in a refined family; can assist with sewing. Address: C. P., LIVING CHURCH, Office, Milwaukee.

ORGANIST AND CHOIRMASTER desires position. Six years with last church in England. Holds English diplomas and highest references. Communicant. Experienced in voice culture. Address A 5, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, English Cathedral trained, desires change. Large experience in States. Degree. Specialist, Boy Voice. Recital player; communicant; excellent tests and references. Address: "BACH," LIVING CHURCH Office, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position; references, testimonials. Address: JOHN E. STOTT, Little Rock, Ark.

PARISH wanted by energetic priest. "FIDELITY," THE LIVING CHURCH, Milwaukee.

WANTED by lady, a position as Deaconess, District Nurse, or Parish Helper, in or near New York. Good references. Can play Church organ; 11 years' experience. Apply, M. ASHBY, 122 W. 130th St., New York.

PARISH AND CHURCH.

BOSTON CONVENTION.—Clergymen and others visiting the Convention, are cordially invited to become acquainted with a recognized medium for supplying churches with clergymen and clergymen with permanent or temporary work. Write THE JOHN E. WEBSTER CO. CLERICAL AGENCY, 5 East 14th Street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHURCHES NEEDING ORGANISTS.—We have several Cathedral-trained men arriving from England this month and succeeding months. We have also a large staff of highly qualified men on the ground available for positions anywhere: salaries \$500 to \$1,500. Best of testimonials for vested choir work. Write for selection to THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,000 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boul.

ROOMS convenient to Fair, \$1.00 per day. Reference, Canon Smith. Mrs. NELLIE BAGGERMAN, 4238 Russell Ave.

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWINE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Heroes. Or Greek Fairy Tales for My Children. By Charles Kingsley. With Color Plates and Half-tone Illustrations by T. H. Robinson. Price, \$2.50.

Dog Tales. By Lillian Cask. Illustrated by E. Stuart Hardy. Price, 25 cents.

Notes on the Psalter. Extracts of Parallel Passages from the Prayer Book, Septuagint, and Vulgate Versions. By the Rev. Charles Evans, M.A., Honorary Canon of Worcester Cathedral, Sometime Headmaster of King Edward's School, Birmingham. Price, \$2.00 net.

Our Village. By Mary Russell Mitford. With 25 Colored Illustrations by C. E. Brock. Series of English Idylls. Price, \$2.00 net.

The Mother Goose Puzzle Book. By Willard Bonte. Illustrated. Price, \$1.00 net.

Dutton's Miniature Picture Books. Price, 75 cents per set of three.

LITTLE, BROWN & CO. Boston.

Stories of Adventure. As Told by Adventurers. By Edward E. Hale. New edition, revised, with Illustrations. 12mo, cloth, \$1.25.

Stories of Discovery. As Told by Discoverers. By Edward E. Hale. New edition, revised, with Illustrations. Cloth, \$1.25.

The White Crystals. Being an Account of the Adventures of Two Boys. By Howard R. Garis, author of *With Force and Arms*, etc. With Illustrations by Bertha Corson Day. 12mo, cloth, \$1.50.

The Nursery Fire. By Rosalind Richards. Illustrated with full-page Plates and Text Cuts from Drawings by Clara E. Atwood. Small 4to, decorated cloth, \$1.50.

GINN & CO. Boston.

A Short History of England. By Edward P. Cheyney, Professor of European History in the University of Pennsylvania.

In St. Jorgen. von Theodor Storm. Edited with Introduction, Notes, Exercises, and Vocabulary by J. H. Beckmann, B.A., Teacher of Grammar, Lincoln (Neb.) High School.

THOMAS WHITTAKER. New York.

The Common Life. By J. Brierley, B.A. ("J.B."), author of *Ourselves and the Universe*, etc. Price, \$1.40.

Parisfal and Galahad, The Quest of the Ideal. By Helen Isabel Whitton, Ph.D. (Columbia).

DANA ESTES & CO. Boston.

Chatterbox. Founded by J. Erskine Clarke, M.A. Small quarto, illuminated board covers and cloth back, \$1.25. Same, handsomely bound in cloth, full gilt with full gilt edges, \$1.75.

A. C. ARMSTRONG & SON. New York.
(Through E. S. Gorham, New York.)

Leaves for Quiet Hours. By George Matheson, F.R.S.E., D.D., LL.D., Formerly Minister of the Parish of St. Bernard's, Edinburgh, author of *The Representative Men of the Bible*, etc. Price, \$1.25.

THE CENTURY CO. New York.

The Brownies in the Philippines. By Palmer Cox. Square, 144 pages. Illustrated. Price, \$1.50.

Paths of Judgment. By Anne Douglas Sedgwick, author of *The Rescue*, etc. 12mo, 346 pages. Price, \$1.50.

The Gray World. By Evelyn Underhill. 12mo, 351 pages. Price, \$1.50.

The River's Children. An Idyll of the Mississippi. By Ruth McEnery Stuart, author of *Sonny*, etc. Illustrated by Harry C. Edwards. 16mo, 175 pages. Price, \$1.00.

A Transplanted Nursery. Being the Simple Chronicle of a Summer Sojourn in Brittany Told in Letters Home. By Martha Kean. Illustrated from Photographs Taken by the Author. 12mo, 275 pages. Price, \$1.20 net. Postage, 11 cts.

ADAIR WELCKLER, Publisher. Pine Street, San Francisco.

For People Who Laugh. Showing How, Through Woman, Came Laughter into the World.

CHARLES SCRIBNER'S SONS. New York.

Petichism in West Africa. Forty Years' Observation of Native Customs and Superstitions. By the Rev. Robt. Hamill Nassau, M.D., S.T.D., for Forty Years a Missionary in the Gabun District of Kongo-Francaise, author of *Crowned in Palm Land*, etc. With 12 Illustrations. Price, \$2.50 net.

Eli, Samuel, and Saul. A Transition Chapter in Israelitish History. By the Rev. Charles A. Salmond, D.D., South Morningside, Edinburgh, author of *Our Christian Passover*, etc. Bible Class Primers. Edited by Principal Salmond, D.D., Aberdeen. Price, 20 cents net.

W. A. WILDE & CO. Boston.

The Old Testament Story. Vol. I., *The Patriarchal Age: Genesis.* Mary W. Brownson, Professor of English Bible, Pennsylvania College for Women. With ten full-page Illustrations. 128 pages. Cloth, 75 cents per volume.

G. W. DILLINGHAM CO. New York.

Denslow's Scarecrow and the Tin-Man and Other Stories. Cloth, \$1.25.

THOMAS Y. CROWELL CO. New York.

Little Metacomet, or The Indian Playmate. By Hezekiah Butterworth. Twentieth Century Juveniles. Illustrated by Frank T. Merrill. 150 pages. 12mo, illuminated cloth, 60 cents net. Postage, 10 cents.

Stories of the Good Green Wood. By Clarence Hawkes, author of *The Little Foresters*. Twentieth Century Juveniles. Illustrated by Charles Copeland. 150 pages. 12mo, illuminated cloth, 60 cents net. Postage, 10 cents.

It All Came True. By Mary F. Leonard, author of *The Story of the Big Front Door*. Illustrated by Charles Copeland. Price, 60 cents net.

Dorothy's Spy. A Story of the First "Fourth of July" Celebration, New York, 1776. By James Otis. Twentieth Century Juveniles. Illustrated by Clyde O. De Land. 164 pages, 12mo, illuminated cloth, 60 cents net. Postage, 10 cents.

THE VIR PUBLISHING CO. Philadelphia.

What a Young Man Ought to Know. By Sylvanus Stall, D.D., author of *What a Young Boy Ought to Know*, etc. New Revised Edition. Price, \$1.00 net.

THE HOBART COMPANY. New York.

Comrades in Arms. A Tale of Two Hemispheres. By General Charles King, author of *A Knight of Columbia*. Illustrations by George Gibbs and E. W. Deming.

PAMPHLETS.

Twenty-third Annual Report of the Woman's Auxiliary to the Board of Missions, with Tables. New York: A. G. Sherwood & Co., Printers.

Sixth Annual Report of the Sisters of the Transfiguration. Glendale, Ohio, June, 1904.

The Church's Opportunity. A Catholic Church for our Countrymen. By the Rev. Edward M. Gushue, D.D., Rector of St. Philip's Church, Cambridge. Old Corner Bookstore (Inc.), 27 & 29 Bromfield St., Boston.

THE HUNGRY have found food, the thirsty a living spring, the feeble a staff, and the victorious warfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many-chambered store-house. . . . For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way. Its very presence, as a beloved book, has rendered the nations emphatically a chosen race, and this, too, in exact proportion as it is more or less generally known and studied. —Coleridge.

THE MEEK SPIRIT has been compared to the fragrant wood which bathes in perfume the axe that cuts into it. It is like those flowers which give out their sweet odor only when they are crushed. Its best is revealed only under injury and wrong. It was said of a certain saintly man, that people never found the richest treasures of his nature until they did him wrong or showed him an unkindness; then his heart poured out its surprise of love. It was thus with Christ Himself. The world would never have known the most marvellous love of that heart if it had treated Him only with honor and affection. It was men's sins that led to the wonderful revealing of the Cross. The same is true in smaller measure of all meekness; we could not know of its sweetness were it not for the injuries and wrongs it receives. —Rev. J. R. Miller, D.D.

ON HIGH festival days in Athens, when processions formed at stated intervals, in the processions marched men with instruments of music, and also incense-burners. When one group of musicians had marched by, and the sound of music was dying out of the air, another group took up the sweet strain. When distance had removed far the incense-burners, another group came on to fill the air with clouds of smoke from the sweet aromatic shrubs. Too oft our world marches forward to the sound of sad notes and requiems. Happy are those whose sweet and gentle speech fills the common life with sweetness and light as did the ancient ministers of joy and music. For their wholesome tongues are indeed "trees of life," and their words "like apples of gold in pictures of silver."—Selected.

HAVE you anyone you must forgive? If so, forgive him quickly, ere it be too late.

At the battle of Wagram, Napoleon recognized, among the slain, a colonel who had given him cause for displeasure. He stopped and gazed for a moment upon the sadly mutilated body stretched upon the gory field, and said: "I regret not having been able to speak to him before the battle, in order to tell him that I had long forgotten everything."—Selected.

The Church at Work

MEDAL FOR C. A. I. L.

THE FOLLOWING letter has been received by the Secretary of C. A. I. L.:

"STATE OF NEW YORK

"LOUISIANA PURCHASE EXPOSITION
COMMISSION.

"New York Exhibit, Education Building,
"World's Fair, St. Louis, Oct. 12, 1904.

"Miss Harriet A. Keyser, Sec. Church Ass'n
for the Advancement of the Interests of
Labor, 281 Fourth Ave, New York, N. Y.:

"My DEAR MISS KEYSER—I am pleased to announce that the International Jury in Group 129—Study and Investigation of Social and Economic Conditions—has awarded a silver medal to the Church Association for the Advancement of the Interests of Labor. The officers of the institution are to be congratulated upon the recognition thus accorded.

"Very truly yours,

"(Signed) D. M. ELLIS,

"Director of Education and Social Economy."

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

The Division of the Diocese.

CONSENT has been given by General Convention to the division of the Diocese. The primary convention of the new Diocese will be held in Lancaster, January 10, 1905, when organization will be effected and the election of a Bishop will ensue. Bishop Talbot has elected to remain Bishop of the old Diocese. It is said the awkward name of Central Pennsylvania will now disappear from the Church's nomenclature, and the two Dioceses will probably be known respectively as the Dioceses of Reading and of Lancaster.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Anniversary at Dundee—Diocesan Notes.

THE PARISH of St. James' Church, Dundee (Rev. Frank Erwin Brandt, rector), observed its 40th anniversary on the evening of St. Luke's day, October 18th, by holding a reception in the newly completed parish house. An interesting feature of the rector's address of welcome was the presentation of a silver spoon to Mrs. Robt. Kennedy, a communicant of the parish who will shortly take up her residence in Philadelphia. The Rev. J. H. Dennis, rector of the Church of the Redeemer, Elgin, conveyed the congratulations of his parish to the members of St. James' Church, while a few words of kindly greeting were spoken by the local Congregational minister, the Rev. G. T. McCollum. The Rev. E. F. Cleveland, M.D., a former rector, who is still resident in the parish, spoke in a reminiscent vein of the past history of the church. Light refreshments were served by the ladies, and there was a fine musical programme. A picture of the Rev. Peter Arvedson, deceased, the first rector of the parish, occupied a place of honor on the east wall, and it is interesting to note that his widow was among the guests of honor, and that she has lived to see her great-grandchildren.

The new parish house will be utilized for many purposes, including a gymnasium for the young people, and a club room for a men's club soon to be organized. Since August 1903 this parish has built a handsome new church and paid for it, and now has completed its building activities by erecting a parish house.

A JOINT MEETING of the Church of the Redeemer and St. Paul's chapters of the Brotherhood of St. Andrew was held in St. Paul's parish house, Kenwood, Chicago, on Tuesday evening, October 18th. The topic of the evening was the Philadelphia Convention, and addresses were made by several delegates.

THE CONTRACT has been signed for a new two-manual organ with ample specifications for the Church of the Redeemer, Chicago. It is hoped that it will be in place early in March.

ST. MARK'S CHURCH, Evanston (Rev. Dr. A. W. Little, rector), is being wired throughout for electric lighting. A very handsome lantern of hand-wrought copper, harmonizing in design with the architecture of the church has just been placed over the entrance. It was the gift of a parishioner.

PLANS for another great missionary mass meeting will soon take definite shape. In all probability it will be held in the Auditorium as was the one in January 1903. The presence in the country of the Missionary Bishops assures the best of speakers for such an occasion, and if, as many people wish to attend as previously, an overflow meeting should be arranged. The meeting will probably be held early in December.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Church Building Sold.

TRINITY MEMORIAL CHURCH building, Denver, has been sold, and a new church will be erected near the site of the ruins of St. John's Cathedral which was burned a year ago, and which also is to be rebuilt in another part of the city. Services will be held for Trinity parish in a large storeroom until the new church is ready for occupancy.

Trinity Memorial Episcopal Church is the oldest church in Denver now holding services in its original building, having been built in 1874 as a memorial to the pioneer Bishop, Bishop Randall, and its exit from that part of the parish will be very much regretted by a great many old parishioners.

The tearing down of the old edifice has, however, become absolutely necessary, as it has gradually gone into a bad state of decay and has been pronounced positively dangerous, so that a new church has become a matter beyond question.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Several Bequests—Norwalk—Comfort Club.

THE FRESH AIR HOME of the Church City Missionary Society of New York, is now established on Long Island Sound, near Milford. A chapel has been built, as has a house for the superintendent. A dormitory is in process of erection. It will be a spacious building of three stories, and, it is expected, will be completed before winter.

TRINITY COLLEGE, by the will of Miss Mary A. Terry, receives a legacy of \$15,000, "the interest and income only to be expended under the direction of the President of the college for some graduate of the college who may engage in studying science or art, either at the college or elsewhere in this country or in Europe. Said student shall be appointed by the President annually from the

graduating class of the year in which the appointment is made."

The Hartford Hospital is also a residuary legatee under the will.

TRINITY PARISH, Tariffville (the Rev. Jesse E. Heald, rector), receives a bequest of \$1,000 by the will of the late Levi Clinton Viets. Two thousand dollars is also bequeathed to the Hartford Hospital, and Yale University is made a residuary legatee. This will go especially to the Sheffield Scientific School of the University.

AT ST. PAUL'S, Norwalk, the parish has rendered a graceful tribute to the Rev. Charles M. Selleck in his election as rector *emeritus* at the parish meeting, the mover of the resolution had to say: "Most of this man's life has been passed in Norwalk, and during this period, he has been once curate, twice rector in his own right, and thrice minister in charge. In conferring this title upon him, the church will not only be doing Mr. Selleck simple justice, but honoring itself as well."

By request of the parish, Mr. Selleck will assume the charge of the mission at East Norwalk. The work of the erection of a chapel in this part of the town will soon be under way.

In addition to a bequest from a zealous layman of Christ Church, Westport, a considerable sum has been raised, and the success of the enterprise seems assured. A reception was recently given to the new rector of St. Paul's, the Rev. Wemyss Smith. A pleasing feature of the evening was the presentation to the incoming priest of the parish cane. This originally belonged to the Rev. William Cooper Mead, D.D., for many years rector. It was given by him to his friend, Judge Smith. Upon the death of the latter, it was, by his daughter entrusted to the Rev. Mr. Selleck, who, from assistant, succeeded Dr. Mead in the rectorate. The cane was given with the request that it be handed on to each successive rector.

THE COMFORT CLUB of the Connecticut Branch of the Woman's Auxiliary, has lately issued its annual report, in which it is stated: "The chief object of the Comfort Club is to give such assistance as may be needed in our own Diocese to the clergy and their families, their widows and orphans, the sons of our clergy who are studying for the ministry, and the daughters who are receiving our scholarships. It is designed to offer this assistance in such a way that the giver and receiver shall know nothing of each other save as members of one household—the Church. It also aids mission schools, hospitals, and missionary stores among the colored people, white mountaineers and Indians, and supplies Christmas and contingent boxes." The receipts for the year have been \$478.20, and the total value of boxes and parcels received was \$4,587.47.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Indians Hear of Christianity for the First Time.

THE ARCHDEACON of Duluth, in addition to his regular visitations and holding services and celebrations in the various Indian and white missions, made two special missionary journeys during September and October to two different bands of heathen Indians.

September 21st he went to Red Lake, but on account of stormy weather was prevented from crossing the lake till Friday, the 23d

inst. On the morning of the 23d the Superintendent kindly placed the Government boat at our disposal, when the Archdeacon, accompanied by the Rev. E. C. Kah-O-Sed, started across Red Lake to the northwest shore. Here we visited from wigwam to wigwam, and gave the Indians an outline of the Saviour's life and love. On Saturday morning the Archdeacon celebrated the Holy Communion, and then with Rev. E. C. Kah-O-Sed, he visited the remaining wigwams and houses on Squaw Point, telling the same story of the Saviour's boundless love for His red children.

We were well received everywhere, with one exception. Rev. E. C. Kah-O-Sed is doing cautious, common sense, and effectual work in this scattered district.

On Saturday evening we returned to Red Lake. On Sunday, September 25th, celebrations of the Holy Communion were held at Old Chief's Village and at Red Lake, as well as evening service. The Rev. B. W. Brigham is doing excellent and devoted work in these missions, especially among the young, which is one of the most important features in the mission field.

On October 5th, Archdeacon Appleby left for Walker, en route to Bear Island. Through the kindness of Major Scott his steam launch was placed at the Archdeacon's disposal, who, with the Rev. Messrs. Fred and George Smith, Chas. T. Wright, and B. M. Brigham, four Indian deacons, on Thursday morning started for Bear Island, 18 miles distant across Leech Lake. We arrived at the island at noon. After dinner we pitched our three tents in the form of an obtuse angled triangle, with the chapel equidistant between the two living tents.

The Rev. George Smith made a very fine cross out of a large black alder. We then placed two Auxiliary boxes on each other, covered them with the flag, and then put the fair linen altar cloth over the top, which made our chapel tent look quite Churchly. Here all our celebrations were held and many of our daily services.

Unfortunately it rained every day but the one we arrived and the day we left the island, which retarded our intended work to some extent.

On Friday we went from wigwam to wigwam, or house to house as the case might be, and were well received and heartily welcomed at every place we visited. The head man of the island offered to send word to various points, and arrange a place on his own grounds for meeting the Indians on Sunday at 3 p. m.

On Friday evening, by invitation, we held a cottage service at the Indian blacksmith's, where the four Indian deacons sang most heartily several of our Indian hymns. This service was repeated regularly after our daily Evening Prayer.

On Saturday the Archdeacon apportioned out the different parts of the island, and we went on our round of visitation, telling the story of the Saviour's life of love, commands, and precious promises. The Indians listened with marked attention, and we were cordially welcomed by all.

It poured rain all Saturday night and Sunday. We held, however, our celebration at 8 o'clock, and morning prayer and address at 11. After dinner we all started on foot for our 3 o'clock appointment on the northwest side of the island. On account of the rain we had to crowd into a house, where we had a fine attendance of men, but only one woman. We opened with a missionary hymn, then prayer, after which the four deacons made very earnest addresses and sang with heart and soul an Indian hymn before each address. The Archdeacon followed with a brief and simple summary of the Christian Faith. The Indians were most attentive, and desirous to hear more of our wonderful story. After the final hymn, the head man of the island, Ma-ji-gi-ohig, made

the following touching address, in his own tongue:

"I want to rise in reply to your words to us this afternoon. I thank you for coming to see us here on Bear Island. Had it not been for the bad weather, many others would have been here to listen to you.

"If the weather had permitted, we would have met in the light of the sun.

"Last year about this time, we heard of your coming, and we at once prepared a circular enclosure of boards in which to greet and meet you.

"We all believe in the Great Spirit—the Protector of His Red Children, but this is the first time we ever heard the great strong story of the coming of the Son of the Great Spirit whom you call Jesus Christ. It is a great and stirring story to our hearts. We will think upon your words. May the Great Spirit permit us to meet each other once more. This is all I wish to say, but my heart feels more than I can say.

"I am done."

On Monday morning the rain prevented our intended visit to the southeast shore across the lake. We utilized our morning, however, in prayer meditation, and exposition of the sixth, eleventh, and twelfth articles of the Apostles' Creed.

On Tuesday morning we had our 7:30 o'clock celebration, and before we had finished breakfast, Indian men, women, and children preceded by an innumerable company of dogs, began to arrive at our camping grounds. At 10:30 we had a crowd, for the day was fine. We arranged them in semi-circles before our chapel tent, and distributed the articles of clothing kindly sent through the Woman's Auxiliary and some other things we had taken with us. These were accepted often gleefully, and always gratefully by the recipients.

At the close of the distribution, the Rev. Fred Smith addressed the Indians in a few earnest words, and was followed by the Archdeacon, who pleaded with them to think upon Jesus Christ as "the Way, the Truth, and the Life," and, with an affectionate farewell, bade each good-bye.

Ma-ji-gi-ohig, the head man of the island, made the following address:

"I want to rise and say a few words as a reply to what has been done this morning. Seventy-two summers and winters have I lived on Bear Island, but never before have I and my people heard the story of the Christian Faith as you have told it to us. We will sit by our fires in the long winter nights and think of what you have said. I also want to thank you in the name of my children who gather around you this morning for the many things you have given our children, and women, this morning, as well as the men who are here. When you come again our arms will be open to receive you as friends.

"I rise to salute you in the name of the Great Spirit whose messengers and runners you are.

"I have done."

Before leaving the Island, we nailed our chapel cross upon a large oak tree on the main Indian trail, which will remind them of the story of the Cross, and of the precious death and passion of the dear Lord of all.

These Bear Island Indians belong to the Pillager band who killed seven of our soldiers and Major Wilkinson at their head, nearly five years ago. We met all who were prominent in the fight, and spoke to them of the Prince of Peace and a Saviour's love.

Our visit to Bear Island, it is true, was somewhat handicapped by the constant rain; still we made the best of the situation, and the Archdeacon never heard a word of complaint, but only of regret from any of our party throughout our entire trip; but all were cheerful, diligent, and harmonious in the blessed work which called us to the

island. All, too, volunteered for further service.

We have 9,880 Indians in the District of Duluth, Minn., 4,300 of which are still heathen. Think of it! Pray earnestly for their conversion!

"The harvest truly is plenteous, but the laborers are few!"

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Accident to the Bishop.

THE BISHOP of the Diocese sustained an injury to his knee, while in New York, on his way to Boston.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Agreement of Ministers in Vincennes.

AN AGREEMENT has been reached by the members of the Ministers' Association of Vincennes that hereafter each one will perform no marriage ceremony between any persons either of whom has been divorced on any other ground than of marital infidelity, and in this case to give marriage only to the innocent party, evidence for divorce for such persons being first furnished in a legal decree, and not by the mere statement of interested parties. The Rev. Dr. Stocking, rector of St. James' Church, introduced the resolution under which this agreement was made, and it was unanimously adopted. The organization is purely social and intended to treat of matters of local morality and public well being.

IOWA.

T. N. MORRISON, D.D., Bishop.

New Church at Charles City.

ALMOST from the earliest settlement of Charles City there was some attempt at Church work and Church services in the vicinity. Occasional services were held, and in 1867 there was some progress made: a lot on Main Street was procured. The Rev. Hale Townsend took up the work. Stone and lumber were on the ground for building. The Rev. Mr. Townsend was called to a distant field of labor, the material was hauled back, and the Church work languished for thirty years. Bishop Morrison determined to open up the work, and in 1900 the Rev. J. B. Van Fleet took charge. A building was rented, services were held, and a little congregation was gathered together. The old lot was disposed of and two of the best lots in the town were secured. Mr. Van Fleet resigned at Easter 1903, and the parish was vacant until the following December, when the Rev. W. V. Whitten was called to the work. Meantime there had been a house purchased and moved on to the west lot to serve as a rectory. In May 1904 the cornerstone was laid for a new church building.

On the Twentieth Sunday after Trinity the opening services were held in the new building. The attendance was good at all the services. The vested choir of 24 voices led the music in a very creditable manner. The parish and the friends of the church are highly pleased with the perfect equipment and the successful completion of the building. It is a frame building on the low Gothic order, finished in open beam and truss work, the seats are of oak, the altar, pulpit and lectern being finished to correspond. The church is carpeted throughout with fine new carpet. A good furnace is in place, and electric lights. The choir room will serve nicely for a choir of 25 or 30 voices. The parish feels now that it has a permanent home, and the interest will no doubt be increased so that the 45 communicants will be largely increased. The Woman's Guild has been faithful through all these years, having been organized under the Rev. Mr. Townsend. The Sunday School is in good healthy condition,

and is growing. An indebtedness will have to be carried for awhile, but it is not so large as to discourage, only just enough to incite work. The prospects for the Church here are very good.

KENTUCKY.

Council to Reassemble—Memorial Window in the Cathedral.

THE NEWS that Dr. Lloyd had declined his election to the episcopate was received throughout the Diocese with sincere regret, though the people had been in a measure prepared for it by his long delay in announcing his decision. Fortunately the Council adjourned subject to the call of the President, who summoned it to reassemble in St. Paul's Church, Louisville, November 16th.

A BEAUTIFUL window, made by the Tiffany Co., in memory of Bishop Dudley, has been placed in the Cathedral. It shows a large Latin cross with floriated ends, beneath which is the Bishop's motto: "*Which is our Hope.*" The inscription is: "THOMAS UNDERWOOD DUDLEY, BISHOP OF KENTUCKY. 1875-1904." The dignity and simplicity of this beautiful window, magnifying the Cross, is in fitting keeping with the ministry and character of Bishop Dudley.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Baltimore Notes.

THE MINISTERING CHILDREN'S LEAGUE of St. Michael and All Angels' Church, Baltimore (Rev. John G. Murray, rector), will place in that church five stained glass windows representing the four evangelistic symbols and the symbol of the Trinity. The windows will fill small spaces in the west wall of the church, and will be placed in position before Christmas.

GROUND for the new Church of the Messiah, Baltimore, on the site of the old church destroyed by fire, was broken last week. The Rev. Peregrine Wroth, rector of the Church, with a number of the vestry and members of the congregation, went to the church site on Thursday morning, October 20th, at 10 o'clock, and after making an address relative to the old church and the new one, the rector lifted the first shovelful of dirt from a point on the south side of the foundation. This was followed by each person present lifting some earth. The breaking of ground was followed by prayers.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Two Priests to Enter O. H. C.—Cornerstone Laid at Winchester.

THE BISHOP laid the corner-stone of the Church of the Epiphany, Winchester, on the afternoon of October 20th. The vested choir and officials of the parish had part in the procession to the building site. Arrived there, addresses were made by the Bishop and the Rev. C. M. Addison of Stamford, Conn., first rector of the parish. A letter was read from the Archbishop of Canterbury, at one time Bishop of Winchester, England, expressing his regrets at his inability to be present, and his best wishes for the church.

The church will be a brick structure, 120 feet long, 40 feet wide, and 85 feet high. It will be ready for occupancy next summer.

Among the articles placed in the corner-stone are the Bible and Prayer Book, current newspapers and coins, the reports of the town and of the parish and the letter of the Archbishop of Canterbury.

THE REV. EDWARD H. SCHLUETER, rector of St. John's Church, Roxbury, and his curate, the Rev. Roger B. T. Anderson, have tendered their resignations, to take effect January 1st. Both clergymen are oblates of

Mt. Calvary, and will now enter upon a novitiate of two years with the Order of the Holy Cross at the monastery of that order, West Park, N. Y.

The Rev. Mr. Schlueter was born in New York City. He is 27 years of age, and came to Boston five years ago from St. Paul, Minn., where he served in St. Philip's mission. The Rev. Mr. Anderson was born in Baltimore and is a nephew of the famous Chief Justice Taney of the United States Supreme Court. He has been a curate at St. John's Church in Roxbury for the past year.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

City Notes.

THE REV. E. G. RICHARDSON, who is travelling abroad with his mother and sister, will spend the winter in Italy, and from thence will go to the Holy Land and Egypt.

THE WIFE of the Rev. Frank A. Sanborn, priest in charge of the Cathedral, has been obliged to enter a hospital for a required surgical operation. The prayers of the congregation will be earnestly offered for its success.

THE NEW guild house of St. Mark's Church was opened last week with a social function. It is a valuable addition to the mission property.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Anniversaries at Summit and Newton

THE 135th ANNIVERSARY of the founding of Christ Church, Newton, was observed with joyful services on October 20th. There was an early celebration and a later high celebration, at which latter the celebrant was the Rev. W. M. Mitcham, of Hackettstown. Tours' communion service in F was sung by the choir.

The anniversary sermon was preached by the Rev. Charles Mercer Hall, of Kingston, N. Y. Among the visiting clergymen present were the Rev. Walker Gwynne of Summit; Rev. E. E. Brooks, of Dover; Rev. William M. Pickslay, of Warwick, N. Y.; Rev. Robert F. Kelleman, of Hamburg, and Rev. George P. Armstrong, of Washington, N. J. The church was simply but tastefully decorated in honor of the occasion.

At the completion of the services the clergy and parish officers, with other guests, were entertained at luncheon in the parish-house by the local chapter of the Daughters of the King.

THE 50TH ANNIVERSARY of the foundation of Calvary Church, Summit (Rev. Walker Gwynne, rector), occurred on October 16th. It had originally been intended to celebrate the anniversary with the consecration of the church and with other elaborate ceremonies, but these have been postponed until a later day in the fall or winter, when the celebration will be more convenient. The church was originally gathered by the Rev. Thos. Cooke, who had established his country residence in Summit, and on October 16th, 1854, the parish was founded. The first missionary assigned to it was the Rev. George N. Sleight, under whose administration a plain wooden structure was built for the church, which lasted until 1872, when a handsome stone church was erected. This edifice was destroyed by fire in 1893, and in 1895 the plans were laid for the erection of the handsome stone church that is now the spiritual home of the parish. It fell to the lot of the present rector, Mr. Gwynne, to superintend the rebuilding and recuperation of the parish from its disastrous fire. Under the same rector has been incorporated and built up the Arthur Home for the care and training of unfortunate waifs. A distinguished member of the vestry of the parish is Mr.

Hamilton W. Mabie, who also represents the parish in diocesan conventions.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Death of Rev. Dr. Burk.

THE DEATH of the Rev. Jesse Young Burk, D.D., rector of St. Peter's Church, Clarksboro, and Secretary of the University of Pennsylvania, occurred at the home of his son, the Rev. Edmund Burk, in Philadelphia, on Tuesday morning of last week, in his 64th year. He was graduated at the Episcopal Academy of Philadelphia in 1862, and at the Philadelphia Divinity School in 1865, in which latter year he was admitted as deacon by the late Bishop Stevens, and became assistant at the Church of the Evangelists, Philadelphia. In the year following he was advanced to the priesthood by Bishop Vail of Kansas, and entered upon the rectorship of St. James' Church, Downingtown, Pa., which he retained till 1870. From that year until 1878 he was rector of Trinity Church, Southwark, Philadelphia, and from 1878 until the time of his death, rector of St. Peter's, Clarksboro, and for a number of years past secretary as well of the University of Pennsylvania. The burial was from St. Peter's Church, Clarksboro, on Friday, October 21st. Dr. Burk is survived by three sons, the Rev. Edmund Burk, rector of Zion Church, Philadelphia, the Rev. W. Herbert Burk, rector of All Saints' Church, Norristown, Pa., and a third son who is a physician.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

DAVID H. GREER, D.D., Bp. Coadj.

Death of Mrs. Dumbell.

THE RECTOR of St. James' Church, Goshen, the Rev. George W. Dumbell, D.D., is bereaved in the death of his wife, who passed to her rest on the feast of St. Luke. Mrs. Dumbell was the eldest daughter of the late Hon. Austin Cox of Belize, British Honduras.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Sunday School Services at Toledo.

SUNDAY SCHOOL SUNDAY was duly observed in Toledo, on October 16th by special devotions, addresses, and corporate communions. On Wednesday the rectors, officers, and teachers of all our congregations enjoyed a supper at Trinity, provided by the rector and ladies of the ever liberal mother church. After supper, the clergy all robed, occupied the chancel, a goodly congregation attending, and led by the Rev. H. E. Cooke, rector of Christ Church, Warren, they went through the entire office of Intercession for Sunday Schools, published by the American Church Sunday School Institute, and approved for this Diocese by the Bishop.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Church Club Programme—Philadelphia Notes.

THE ROSTER for the Church Club of Philadelphia for the season of 1904-5 is as follows: October 31, the deputies of the General Convention will make report. November 28, nomination for offices to be filled at annual meeting; address, "The Neglect of the Church's History," Rev. D. D. Addison, D.D., rector of All Saints' Church, Brookline, Mass. December 5, annual meeting and election of officers; address, "American Democracy in the Orient," the Right Rev. C. H. Brent, D.D., Bishop of the Philippines. January 30, address, "The Evolution of Parties in the Anglican Communion," Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, Milwaukee, Wis. February 27, address, "The Church's Opportunity," Robert H. Gardiner,

Esq., President of the General Council of the Brotherhood of St. Andrew, Gardiner, Me. March 27, address, "Freedmen becoming Freemen, or the Progress of the Negro in America," Dr. Wallace Buttrick, General Educational Board, New York. April 27, the annual dinner of the Church Club in the magnificent new hotel, the Bellevue-Stratford. The Church Club of Philadelphia maintains a suite of rooms in the Church House and all the recent publications are to be found for the use of its members. On Mondays the Church Club extends the use of the rooms to the clergy of the Diocese.

THE REV. H. K. B. OGLE, sometime curate of the Church of the Advocate, Philadelphia, has been called to be priest in charge of the Chapel of the Prince of Peace, which is connected with the Church of the Holy Trinity, Philadelphia. The chapel is at the corner of Twenty-second and Morris Streets. The present number of communicants is 360. It is expected that Mr. Ogle, who has had several other calls recently, will begin his work at the chapel in the latter part of November.

AMONG the very rare possessions of St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), is a collection of pictures of all the Bishops of the Diocese of Pennsylvania. These are hung in the sacristy of the church and were secured after much patient research, mostly from the direct descendants of the Bishops. Among these pictures is a very rare photograph of Bishop White in street attire together with a lock of hair. After the morning service on Sunday, not infrequently numbers of persons remain to see the many pictures of historic interest—and other relics—which have been gathered by the rector, and which are associated with St. Michael's or the spot upon which the church has been built. It will be remembered that this was once the place of burial of the mystic fraternity under Kelpius, the monk of the Wissahickon. It was from a tree which grew on this ground that the chair fashioned after St. Augustine's stool in Canterbury Cathedral was made and in which the Archbishop sat in the Academy of Music, Philadelphia, during the Convention of the Brotherhood of St. Andrew on September 30, 1904.

THE ANNUAL business meeting of the officers and members of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church House, Twelfth and Walnut Streets, Philadelphia, on Friday, November 14, 1904, at 10:30 A.M. Reports will be read and plans for the winter's work will be discussed. All parish officers, as well as other members of the Woman's Auxiliary, are earnestly urged to be present. The annual Missionary Meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in Holy Trinity Church, Nineteenth and Walnut Streets, on Friday, November 11, 1904.

THE DEDICATION FESTIVAL of St. Luke's Church, Newtown (the Rev. Edward Ritchie, rector), was observed on October 18th and the days following. On Wednesday evening, October 19th, there was the annual service of the parish guilds and a sermon by the Rev. John Foster Kirk, Jr., of Germantown. The offertory was for missionary purposes. At the close of the service the annual meeting of St. Luke's Guild was held, when reports from the secretaries were read; after which there were addresses by Mr. Kirk, by Frank H. Longshore of the Church of the Good Shepherd, who had spent the earlier years of his life in the parish, and by the Secretary of the Philadelphia Local Assembly B. S. A. Then refreshments were served. Every effort is being made to complete and pay for the beautiful brick tower which is being built and which will cost \$1,300. This tower takes

the place of a wooden structure which adorned the church for many years.

THE POST-CONVENTION thanksgiving meeting of the Philadelphia Local Assembly B. S. A. will be held in the Church House on the evening of Monday, November 7th, at 8 o'clock. The meeting will be largely devotional, together with a number of short impressions given by those whose first convention was the recent annual gathering of the Brotherhood in Philadelphia. It is expected that the annual meeting of this Local Assembly will be held in All Saints' Church, Philadelphia, on the afternoon and evening of St. Andrew's Day. A nominating committee of five members has been appointed to name men to serve on the Executive Committee for the ensuing year. These names are ratified by the assembly on St. Andrew's day. The present Secretary of the Philadelphia Local Assembly has declined a renomination.

ONE OF THE faithful women of St. John's Church, Norristown (the Rev. Harvey S. Fisher, rector), entered into rest on Thursday, October 20th, being Miss C. Ella Rittenhouse. Miss Rittenhouse was greatly interested in the work of St. John's and its mission chapel. The office of the dead was held in St. John's Church on Monday.

A MEN'S CLUB was organized on Thursday, October 20th, with a membership of forty in connection with the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector). The annual dinner will be given on Thursday, November 17th. This parish was the first outside of Chicago to organize a chapter of the Brotherhood of St. Andrew. The corporate communion of this chapter was held at 8 A.M., on the Twenty-first Sunday after Trinity. The rector of this parish is preaching a special course of ser-

mons on Sunday evenings on "Great Questions of Modern Religious Thought."

THE MEETING of the Norristown sectional conference B. S. A. which was announced for November 3d, at Christ (Swede's) Church, Upper Merion, Pa., has been postponed until Thursday, November 10th, because the Convocation of Norristown meets at the Church of the Advent on November 3d.

EFFORTS are being made to collect a fund of \$500 for the improvement of the rectory of Grace Church, Hulmeville (the Rev. Joseph T. Wright, priest in charge). The problem of support in many of the country parishes in the Diocese of Pennsylvania is a serious one because of the tendency of many of the young men to seek employment and making their homes in the city because of the exorbitant railroad rates.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Rev. Thomas Spencer.

THE REV. THOMAS SPENCER died at Petersburg on Friday, October 21st. He was born in Bradford, England, April 28, 1851. When 12 years of age he ran away from home, and for five years followed a seafaring life. At the age of 17 he settled on Prince Edward Island and learned the printer's trade, in the meantime studying and reading Latin, preparing himself for the ministry. He subsequently went to the Theological Seminary of Virginia, from which he graduated with high honors in the class of June 1876. His first charge was as first assistant to the Rev. Dr. Gibson at Grace Church, Petersburg. He was rector of St. John's Church in that city, until 1885, when he gave up this charge and became the Principal of the Bishop Payne Divinity School. He remained



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as principal of this school until 1894. For a number of years he was Secretary of the Diocese of Southern Virginia. For the past three years he had been unable to walk and had been confined to the house.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, Bp. Coadj.

Progress at Lincoln.

DAILY services have been established at Trinity Church, Lincoln, including the Eucharist at 7 A. M., Matins 8:30, Evensong 4. Every Tuesday morning there is a *missa cantata* with incense, and every Saturday a Requiem celebration. Several new associates have been admitted into the local ward of the C. B. S. The B. S. A. chapter is planning to hold a conference and Quiet Day about St. Andrew's day. A mission is being organized in the neighboring city of Clinton with good prospects.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary.

THE OPENING service of the Woman's Auxiliary of the Diocese will be held in St. John's Church on Wednesday, November 2nd, instead of the usual day, the first Tuesday in that month, that being All Saints' day. There will be a celebration of the Holy Communion and an address by the Missionary Bishop of Honolulu. A business meeting will follow in St. John's Hall, after which Dr. Woodward will speak of his hospital work at Ngankin, and its need of a properly equipped building. Several of the diocesan Auxiliary officers are in Boston attending the General Convention, and the missionary meetings, and it is expected that they will also give some account of what they have heard of special interest to the Auxiliary.

CANADA.

Close of the Provincial Synod—Consecration of the Bishop-elect of Nova Scotia—Mission in Montreal.

Diocese of Ottawa.

THE DIOCESAN organization of the Woman's Auxiliary greeted Archdeacon Mackay and Miss Mackay, from the Diocese of Saskatchewan, and also Miss Carter of Quebec, general treasurer of the Auxiliary, at its October meeting. Archdeacon Mackay told of the splendid work being done by the Auxiliary and by the Church in general in the mission fields of the northwest, after which Miss Burpe recounted recent experience in a trip to Jerusalem and the Holy Land. Routine business completed the order for the day. Among other reports was that of a Chinese Sunday School carried on regularly under the auspices of the Auxiliary.

Close of the Provincial Synod.

THE PROVINCIAL SYNOD of the Church of England in Canada adjourned at noon on Saturday, October 15th, to meet for formal prorogation on Tuesday afternoon following,

after the consecration of the Bishop of Nova Scotia. The following resolution was carried at the afternoon session on Friday:

"That this House respectfully requests their lordships of the Upper House to prepare a message of thanks from this Synod to his Grace the Archbishop of Canterbury, expressive of the unspeakable pleasure and profit resulting from his visit to Canada; also, expressing the deep gratitude of the Church in this ecclesiastical province for his inspiring, catholic-minded utterances on this continent."

The business of the Synod was finished by the end of the week, but desiring to be present at the consecration of Archdeacon Worrell the act of prorogation was deferred till after that event was accomplished. On the afternoon of the 18th, the Bishops, headed by the Primate, came down to the Synod, when the Primate addressed parting words to the Lower House, referring to the valuable work which the Synod had performed, notably as regards the future position of the Provincial Synod, and the erection of Algoma into an independent Diocese. Reference was also made to the consecration of Bishop Worrell, who would be followed by their prayers. Speaking of the illness of Bishop Baldwin, the Primate said: "With all our gladness there is a sound of weeping in our ears. A brother deeply loved—a brother true in his friendship—warm in his affections, tender and loving in his counsels, mighty in his ministry, single eyed in seeking the glory of God, to me a life-long, unchanging friend, the beloved Bishop of Huron, is lying very ill. While we pray for his recovery, yet in submission to the Divine will, we leave him with God to do with him and for him, as seems best in His sight."

Consecration of Bishop-elect of Nova Scotia.

THE CONSECRATION of the Rt. Rev. Clare Lamb Worrell, D.D., took place in Christ Church Cathedral, Montreal, October 18th, in the morning.

The order of the procession was the same as observed at the opening of the Provincial Synod the previous week. The Bishops and clergy, in their robes, proceeded from the Synod Hall to the Cathedral, led by Dr. L. H. Davidson. Before entering the building, the order was reversed and the first place given to Archbishop Bond, the Primate of Canada, who was followed by the Bishops in the

Educational.

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ILLINOIS.

(ILLINOIS.)

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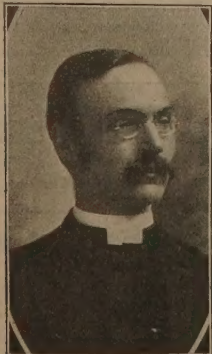
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REV. F. H. DU VERNET,
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order of their seniority, attended by their private chaplains. The general body of the clergy followed.

The processional hymn, "The Church's One Foundation," was sung, after which the Communion Service was sung by Bishop Sweatman of Toronto. The whole service was fully choral. Bishop Carmichael of Montreal was the epistoler and Bishop Kingdon of Fredericton was the gospeller.

After the anthem, Bishop Brent of the Philippine Islands preached from the text, "Be filled with the Spirit." The speaker dwelt upon the meaning of the indwelling of the Spirit in the desires, the motives, the judgment, and the body. In concluding he turned to the Bishop-elect and gave him words of cheer. Speaking of his supreme joy, he bade him to have a strong hope, a supreme faith and the determination not to shrink from the duties that lay before him. Bishop Brent said that the Bishop-elect and he had been dear friends, they had worshipped in the same church, and the work laid down by Bishop Brent's father had been taken up by the Bishop-elect. Before beginning his sermon, Bishop Brent, in graceful terms, conveyed the cordial greetings of the House of Bishops of the American Church at that time in session.

The Primate, having moved down to the front of the chancel, the Bishop-elect was presented to him by Bishop Sweatman of Toronto and Bishop Mills of Ontario. The record of the election by the Diocese of Nova Scotia was then asked for by the Primate. It was read by Dr. Davidson, after which the Litany was said by the vicar of the Cathedral, the Rev. Dr. Symonds. The usual questions were then asked by the Primate and answered by the Bishop-elect, after which the latter, accompanied by the presenting Bishops, retired and returned fully vested in the episcopal robes. After the rendering of the "Veni Creator Spiritus," the Bishop-elect knelt before the Primate. The Bishops gathered round and there was the solemn laying on of hands with the invocation by the Primate for the indwelling of the Holy Spirit.

The hymn "And now, O Father, mindful of Thy love" was sung, after which the Holy Communion was celebrated. The service concluded with the recessional, "Disposer Supreme."

Diocese of Montreal.

A TWO DAYS' MISSION was held in the Church of St. John the Evangelist, Montreal, October 11th and 12th. The Rev. James Cairns, diocesan missionary of Winchester, England, was asked to take charge of the parish for the two days, holding a Quiet Day for men on the first and one for women on the second.

ARCHBISHOP BOND appointed Bishop Co-adjutor Carmichael, Dean Evans, Archdeacon Ker, Canon Renaud and Dr. L. H. Davidson to represent Montreal Diocese at the funeral of the Bishop of Huron, which takes place at London, Ontario, on Saturday, 22nd. Simultaneously with the funeral service in London a memorial service was held in Christ Church Cathedral, Montreal. The sermon was preached by the Rev. G. Osborne Troop.

The Magazines

THE *Century* announces a great fiction year for 1905. In December will appear the opening instalment of Mrs. Alice Hegan Rice's "Sandy," the story of a young Scotch-Irish boy who comes to America in search of his fortune. The scene is for the most part laid in a country town in Kentucky. Later in the year will be printed a new novel by Mrs. Humphrey Ward, and the list of short-story writers which *The Century* announces includes the names of Rudyard

Kipling, Anthony Hope, Jack London, Marion Crawford, Kate Douglas Wiggin, Elizabeth Robins, Owen Wister, and an unusual number of those who have made a success in fiction.

The Hon. Andrew D. White, who has been writing various chapters of his life for *The Century Magazine*, has prepared a series of articles covering the story of his mission to Germany from 1897-1902, which *The Century* will print, beginning in December. It is said to be full of anecdote and to give special attention to the German Emperor, who seems to take an interest in nearly everything that is going on in the world—from the sculpture of his own land to Gibbon's illustrations in America. Dr. White had many conversations with the late Empress Frederick, who gave him her own recollections of Queen Victoria's and the Prince Consort's feeling toward the United States during the Civil War.

THE LEADING chapters of the *Architectural Record Magazine* for October are devoted to descriptions and illustrations of the various rooms in a modern American house. The October number is, therefore, called "The Household Number." The general subject is treated under the head of "American Residences of To-day," and, first, the dwellings of the Middle West are considered, and a very appreciative and competent chapter is assigned to them. Next, the hall and stairs are discussed. The growth and development of the hall in an American house has been a curious thing. Previous to 1860 it was in nearly every case an entry merely, but it has since become in many cases a recognized sitting-room. Illustrations of some beautiful halls are given, examples being taken from the houses of Clarence W. Bowen at New York, Henry H. Rogers at Fairhaven, Mass., Clarence Mackay at Roslyn, L. I., A. F. Holden at Cleveland, Ohio, and others. There are chapters also on the Living-room, Dining-room, and the Bedroom, with particular and valuable suggestions and examples in each case. The planning of the kitchen in the "modern residence" might, as a subject of discussion, seem at first of little value, but after reading this chapter every reader will conclude that we should not allow, in the fitting-up of our kitchen, anything to go into it that is not thoroughly first-class and up-to-date.

IN *The Youth's Companion* for October 20th Frank Lillie Pollock tells how a tornado, bent on wiping out villages and other obstacles in its path, ran afoul of a wagon filled with nitro-glycerine, used to torpedo oil wells. The tornado was blown to atoms—and the wagon-load of nitro-glycerine shared its fate. It is a good story. Anecdotes of Josiah Quincy, once President of Harvard College, Lord Charles Beresford, the English sailor, and Charles Kingsley's wife will be found in the same issue, beside one or two character sketches and the usual excellent selection of miscellany.

I CANNOT think that man amiable, or even innocent who, after the placidity and refreshment of a night's rest, can awake only to his resentments. He must forget the Being who sheds this balmy blessing over our shattered, perhaps perverted, senses, and who enjoins forgiveness of all injuries before "the sun goes down upon our wrath."—*De Vere*.

FAITH is the free exercise of the mind, resting only on the discernment of the truth; just as sight is the free exercise of the eye, resting only on the discernment of light; and no man can possibly believe, in submission to authority, that which he does not discern to be true, any more than he can behold the sun at midnight, in obedience to an external command.—*J. Robertson*.

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Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE Philharmonic Society of New York has announced the following dates for its public rehearsals and concerts for the coming musical season: November 11 and 12, December 2 and 3, December 16 and 17, January 6 and 7, January 27 and 28, February 10 and 11, March 3 and 4, and March 24 and 25.

No regular conductor has been appointed. The plan of having different conductors of world-wide celebrity, which was so successfully followed last season, will be tried again.

Four of the orchestral leaders of last year have been reëngaged, viz., Gustav Kogel of Frankfurt, Eduard Colonne of Paris, W. J. Safonoff of Moscow, and Felix Weingartner of Munich.

At the first rehearsal and concert, Mr. Kogel will direct, and Mr. Josef Hofmann will be soloist.

The two new conductors will be Karl Panzer, and Theodore Thomas.

Karl Panzer has been the conductor of the Philharmonic concerts in Bremen since the autumn of 1899. Before that time he was conductor of the opera at Sondershausen, Elberfeld, and from 1893 to 1899 he was the chief conductor of the opera at Leipsic. He is 38 years old, and was born in Bohemia. He studied at Dresden, under Nicode and Draeseke.

When Theodore Thomas makes his appearance at Carnegie Hall he is sure to receive a tremendous ovation. Although he has been absent from the metropolis for many years, there are hundreds and even thousands of New Yorkers who look upon him as their favorite conductor. It would be interesting to know how many of those who now attend the Philharmonic concerts were first initiated by him into the mysteries of orchestration.

There was a time when Theodore Thomas taught New York all she knew of the higher forms of music. That he has done more for the general advancement of music in this country than any other living man is beyond question.

An eminent writer in *Everybody's Magazine* speaks of him as the "dean of the orchestral world," and states that "for forty-two years this conductor, innovator, composer, student, philosopher, artist, and father of modern music on the Western Continent, has been creating and leading great orchestras. For sixty-two years he has been before the public as the interpreter of good music. In his sixth year he was giving recitals on the violin. In 1862, when he became conductor of the Brooklyn Philharmonic, America scarcely knew what an orchestra was; in 1904, Boston, New York, Philadelphia, Pittsburgh, Washington, Chicago, Minneapolis, and other cities have great symphony orchestras founded on the Thomas model, following the Thomas ideals, acknowledging indebtedness to the Thomas inspiration. In 1891, when he organized the Chicago orchestra, it played at an annual loss of \$100,000; in 1904 it has become self-sustaining in receipts, and the people have subscribed \$750,000 to make it a permanent feature of the city."

This is the man that in America made Wagner the best known and most popular of composers; with the exception of the overtures to Tannhauser and Lohengrin, every orchestral selection from Wagner that has been played in this country was first played by Theodore Thomas. This is the man that first introduced us to the waltz music of

Johann Strauss, that aided in making the American reputation of Richard Strauss; that played for the first time in this country Berlioz, Tschaikowsky, Saint-Saens, Dvorak, Smetana, Franck, Coleridge Taylor, Bruckner, Grieg, Elgar, Glazounow, Weingartner, Charpentier, and Bruneau. Before Weingartner's "Second Symphony" had been played in Berlin, Thomas had played it in Chicago.

He was the first orchestral leader in the world to introduce the low pitch, by which the orchestral tone has been so much dignified and improved. All have it now. He was the first to introduce the practice of *bowing together*, by which unison is secured. Nearly all bow together now. He is the only orchestral leader that plays classic compositions with the trills and figure ornaments as originally written by the old masters. His is the only orchestra whose members have no other business (teaching aside) except the orchestra, and his is the only orchestra that regularly rehearses four times a week. He has played in every considerable city and town in the United States. He has studied, read, travelled, observed, mingled with men, corresponded with all the famous musicians of his time, written, prepared, and adapted scores, labored steadily, exercised intelligently, lived rationally, and now in his sixty-ninth year is in the prime of life, or prodigious strength, with a tireless energy and the iron will of his youth!

There will indeed be little cause for wonder if Thomas is received with an outburst of genuine enthusiasm when he revisits the scene of his early achievements.

When the announcement was made last year that the Philharmonic orchestra would be led by different directors, there was much speculation as to the artistic outcome of such an experiment.

It was argued that the *ensemble* would suffer, and that the best results could only be attained by having one conductor, as is usual with most orchestras.

However accurate this theory may be, the undoubted success of last season's concerts proves that it can be carried to an extreme. A really great conductor, like Nikisch, for example, shows a complete mastery of his art, and this is instantly felt by the men under his baton. It is quite possible for a director of superior ability (with the help of an able assistant to rehearse his programme in advance) to do in a very short time what an inferior conductor cannot accomplish at all. When we add to this the charm of *variety*, and the interest attached to different "readings" of the standard scores, it is easy to understand why New Yorkers are pleased with the present plan of the Philharmonic Society.

NOTICE how Jesus forgives! (1) He makes allowances even for the very worst; even behind the scowl of the Scribes and Pharisees, so impetuously and determinedly bent on evil, He can yet perceive an ignorance of the full knowledge of iniquity, and with that plea entreats His Father to forgive even them. Cannot we find, then, some extenuating circumstances for those most unkind to us, however strange and uncalled for their enmity may be—we who need so much forbearance for ourselves from others? (2) And, again, mark how thoroughly and entirely He forgives. It is not only that He will not bear them malice—though otherwise He would regard them with coldness or indifference—that He would not have them actually punished. No, it is infinitely more! He prays the Almighty Father to forgive them, and that implies full restoration to all the privileges of that Father's House; it means the best robe, the ring, the kiss of peace, the feasting in the divine presence for ever! Mark well, dear brethren, that at the moment when human nature, through

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...able to exasperation, Jesus Christ, by that prayer, willed that the most malicious of His enemies should be with Him in glory for all eternity!—Sel.

A CERTAIN writer has said that "some men move through life as a band of music moves down the street, flinging out pleasure on every side, through the air to everyone, far and near, that can listen." Some men fill the air with strength and sweetness, as the orchards in autumnal days fill the air with ripened fruit, or as the honeysuckle fills all the region with the subtle fragrance of its goodness. When men have those royal gifts of soul that become music to some, fragrance to others, and aspiration and life to all, they become living benedictions to the community in which they live. And it is no mean thing to make the joy and strength in us to become the breath of happiness and fruitfulness in others, to fill the atmosphere which they breathe with a purity and brightness they cannot create for themselves. It is not a duty only, but an exalted privilege, to "let love do its perfect work."—Selected.

"I CAN'T think what you can find to sing about," said a blackbird to a thrush, who, was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird, "I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the garden, and where I am to get any breakfast from, I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some, if I were you," said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."

"SAYING GRACE" is not only a Christian but a Catholic custom. It has survived, I will not say from medieval Christianity, but rather from the first ages of the Christian Church. Any "saying of grace," to use a common phrase, in the name of the Lord Jesus, is a witness to Him which may be given, or which may be withheld. Happy are they who thus honor their Lord. Less happy are they who, through carelessness in their

own houses, or through want of Christian courage away from home, neglect to offer this small tribute of loyal recognition to Him who redeemed them with His Blood. And God forbid that any disciple of Christ should be deceived by the false suggestion of the evil one, that to say grace in public is the doing of an act of piety to be seen of men. The world is not so religious as to be likely to esteem us overmuch on account of our Christianity. Besides, all Christ's people should remember that, while their Divine Master warned His servants so solemnly against hypocrisy, He no less plainly taught them that they must confess Him openly before men. And it was He who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—Bishop of Argyll.

IN THE Roman army there was a law, that no one should approach the Emperor's tent by night under penalty of death. One night a soldier was found near the royal tent, bearing in his hand a petition which he wished to present. He was at once sentenced to die.

But the Emperor, hearing voices without, asked what the trouble was, and learning that a soldier had invaded the forbidden bounds to bring a petition to him, gave this command, "If the petition be for himself, let him die. But if it is for another, spare his life."

It was found that it was a plea for two fellow soldiers who had fallen asleep at their post. But when we come to God with petitions for others, God will hear also our requests for ourselves.

I WOULD have everyone carefully consider whether he has ever found God fail him in trial, when his own heart had not failed him; and whether he has not found strength greater and greater given him according to his day; whether he has not gained clear proof, on trial, that he has a divine power lodged within him, and a certain conviction withal that he has not made extreme trial of it or reached its limits. Grace ever outstrips prayer.—Newman.



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